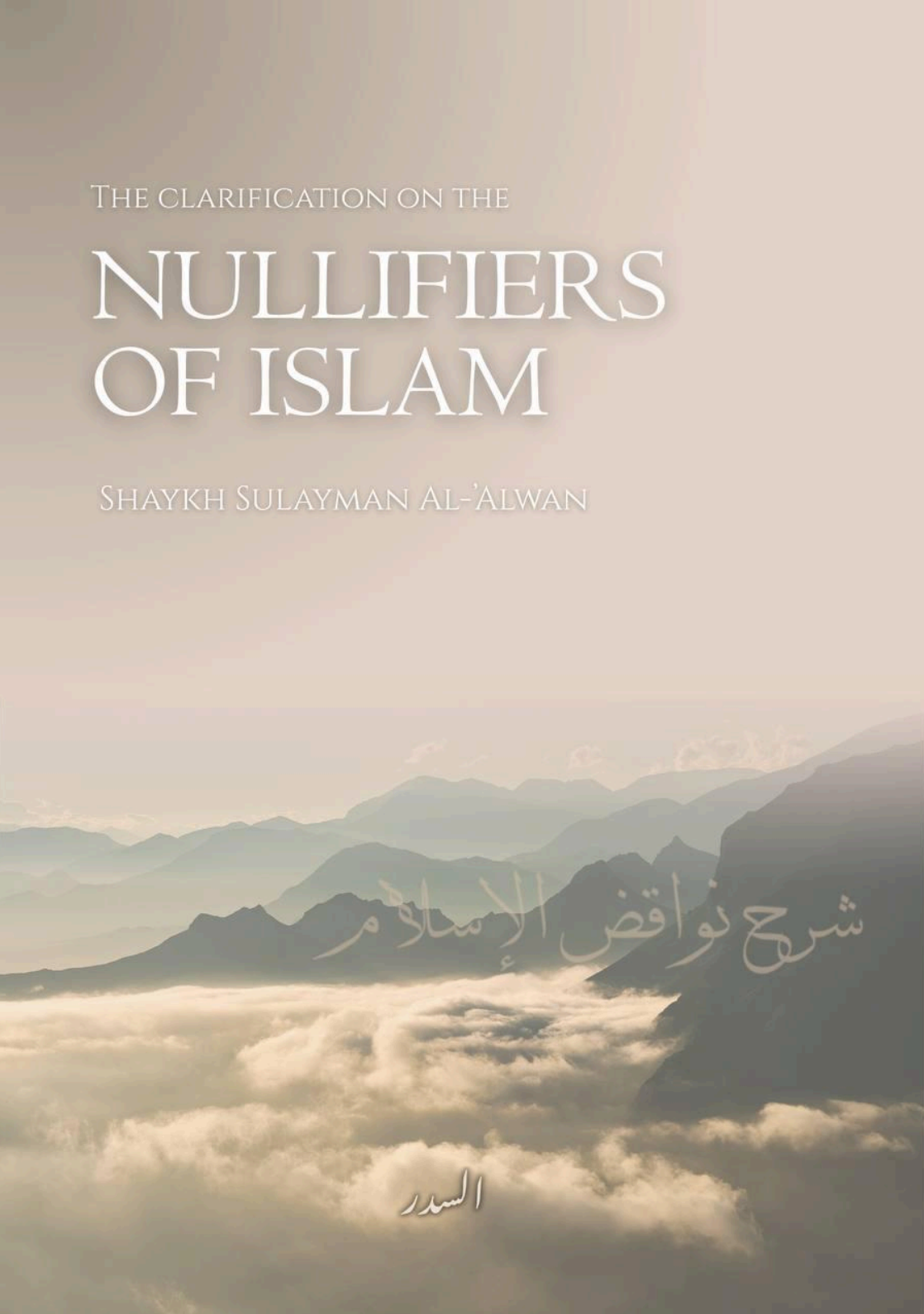
The clarification on the

NULLIFIERS OF ISLAM

Shaykh Sulayman al-'Alwan



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Introduction of the Translator

Absolute Praise is for Allāh, Lord of the Worlds. May peace and salutations be upon Muḥammad, his companions, his family and all those who follow their way until the Day of Judgement. We testify that there is none worthy of worship except Allāh exclusively, and we testify that Muḥammad is His slave and Messenger.

It is the tradition of Allāh the Perfect, to create men in every generation who will rectify what the people have corrupted, "and you will find no replacement for the tradition of Allāh." Among the recent ones, we consider Imām Muḥammad ibn ʻAbd al-Wahhāb, may Allāh have mercy on him, alongside his many writings such as the Nullifiers of Islām – and Allāh is his Judge.

Time passes, generations come and go, technology innovates, misinterpretations infect, and led to The Nullifiers of Islām being accepted by three groups; two of them were mistaken, the Murjiah and the Khawārij; and the best of them who took the middle path, Ahl as-Sunnah wal-Jamā'ah.

In this book you have in front of you, the Shaykh masterfully clarifies these ten nullifiers of Islām, according to the beliefs of Ahl as-Sunnah wal-Jamā'ah. The book was well-received by the scholars in his time and was recommended by them.

After coming across these recommendations, I discovered that it had not been translated into the English language yet. Since all deviation occurs due to ignorance of the Arabic language, I

hope that this translation accurately conveys the message of the Shaykh, and clarifies to the Western world these ten nullifiers. My source copy is the sixth edition by the Jordanian publishing house, Dar al-Bayārīq. This digital translation will be available on my website www.sidrbooks.com for free, seeking reward from Allāh alone.

A few remarks regarding my methodology in translating:

1. There are some words in Arabic which I have not translated directly due to the poverty of this language, and you will find the definitions of them placed at the end of the book.
2. Most footnotes are directly from the source book, however, my own footnotes are labeled as Translator's Notes or TN.
3. I may, from time to time, correct some typographical errors, and reupload them. It would be best to occasionally return to the site to find the most updated file.
4. Corrections and suggestions are gladly accepted and encouraged. Submit them on the https://t.me/sidrbooks Telegram channel. May Allah reward you.

All goodness is from Allāh, and the shortcomings in this translation are from me and the Devil. May Allāh forgive us all.

Abu Sidrah al-Ḥanbali al-Amreeki
18 Jumāda al-Ūla, 1447H

Biography of Shaykh Sulaymān al-‘Alwān

The ‘Allāmah, Muhaddith and Shaykh, Sulaymān ibn Nāsir ibn ‘Abdullāh al-‘Alwān was born in 1389H, as the fourth of nine sons. He began seeking knowledge when he was 15 years old. He married when he was 21 years old, eventually having at least three sons.

He memorized the Book of Allāh at the age of 18. Then, he began studying the works of Shaykh al-Islām Ibn Taymiyyah and his student Ibn al-Qayyim, the Imāms of Najd, Ibn Rajab, the Sīrah of Ibn Hisham, and Ibn Kathīr’s al-Bidāyah wan-Nihāyah. He would visit four scholars everyday but Friday, one after Fajr, one after Dhuhr, one after Maghrib, and the last one after ‘Ishā. He lived like this until he learned the opinions of the four Madhabs including the preferred opinions of Ibn Taymiyyah, Ibn al-Qayyim and Ibn Ḥazm.

He would allocate more than 15 hours a day for reading, memorizing and revision. He began teaching at his home when he was 21, and at the masjid when he was 22, everyday except Fridays, after Fajr, Dhuhr and Maghrib.

At 24, he was granted permission by Shaykh Ḥammād al-Anṣāri of the Islāmic University of Madīnah to teach Saḥīḥ al-Bukhāri, Saḥīḥ Muslim, Sunan an-Nasāī, Sunan Abu Dāwūd, Jāmi’ at-Tirmidhi, Sunan Ibn Mājah, Musnad Ahmad, Muwaṭṭa Mālik, Saḥīḥ Ibn Khuzaymah, Saḥīḥ Ibn Ḥibbān, Muṣannaf ‘Abd al-Razzāq, Muṣannaf Ibn Abi Shaybah, Tafsīr Ibn Kathīr, Tafsīr Ibn Jarīr, al-Alfiyyah Ibn Mālik and others.

He has taught Saḥīḥ al-Bukhāri, Jami' at-Tirmidhi, Sunan Abu Dawud, Muwatta Malik, Bulugh al-Maram, 'Umdah al-Ahkam, al-Arba'un an-Nawawiyyah, al-'Aqidah al-Wasitiyyah, al-'Aqidah al-Hamawiyyah, al-'Aqidah at-Tadmuriyyah, Kitab at-Tawheed, ash-Shariah by al-Ajurri, as-Sunnah by 'Abdullah Ibn Ahmad, as-Sunnah by Ibn Nasr, al-Ibanah by Ibn Battah, as-Sawa'iq and an-Nuniyyah both by Ibn al-Qayyim.

At 27, the government prevented him from teaching at the masjid. During this time, the Grand Mufti of the Kingdom of Saudi Arabia, 'Abd al-'Aziz ibn 'Abdullah Al Baz sent him letters advising him to be patient, and requested the government to lift their restrictions on him, which they eventually did.

At 33, the Shaykh and two others, Shaykh 'Ali al-Khudayr and Shaykh Hamud ibn 'Uqla ash-Shuaybi sent a letter to Mulla Umar in Afghanistan, congratulating him on his victory and for establishing the Shari'ah, restoring the honor of the Ummah, and they advised him.

At 35, after seven years, he was finally permitted to teach again.

At 36, he was arrested for refusing government orders to issue a fatwa.

As of 1446, the Shaykh is 57 years old and remains in prison. We ask Allāh to free him.

Some of his works include The Clarification of the Nullifiers of Islām, A Warning to the Righteous Over the Eternity of Hell, Explanation of Bulūgh Al-Marām, Rulings of the Night Prayer, Mobilization in Defending the Noble Companions, The Help of Allāh is Near, Explanation of the Three Fundamental Principles, Explanation of the Book of Tawhid, Ruling of the Absentee Funeral Prayer, Ruling on Celebrating Holidays, and many others.

O Allāh, we ask You to accept this book for Your Face alone, and we dedicate this book in asking You to free our Shaykh Sulayman and the rest of the prisoners, and to extend his lifespan and extend this beautiful and impactful biography.

Introductions by the Author

First Edition

In the Name of Allāh, the Most Compassionate, the Most Merciful. Absolute Praise is for Allāh, Lord of the Worlds. May prayers and peace are upon the Messenger of the Lord of the Worlds.

To proceed: some of the brothers requested that I explain the ten nullifiers of Islām which were mentioned by the Imām and Reviver of the the lost landmarks of the Din and faith, Shaykh al-Islām Muḥammad ibn ‘Abd al-Wahhab, may Allāh, the Exalted, have mercy on him. I responded to their request, hoping to benefit by it.

I have approached this explanation with a moderate approach. It is not lengthy, causing boredom, due to the lack of ambition in reading the long texts, and it’s not too short and lacking benefit in its meaning or target message. Rather it is between these two (extensive and short).

I ask Allāh to make our righteous deeds for His Face sincerely. May Allāh’s prayers and peace be upon our Prophet, Muḥammad, and upon his family and his companions.

Sixth Edition

Absolute Praise is for Allāh. We praise Him, seek His Help, beg for His forgiveness, and seek His protection from the evil of ourselves and our sins. Whoever Allāh guides, none can misguide him. Whoever He misguides, none can guide him.

I testify that there is none worthy of worship except Allāh alone, with no partners, and I testify that Muḥammad is His slave and Messenger.

To proceed: this is the sixth edition of our book, “The Clarification on the Nullifiers of Islām”.

In this edition, I added some important issues due to the widespread ignorance in this time regarding the Tawhid in Worship, and I removed what should be removed. I wrote a word of caution at the end of this explanation on the difference between Takfir of an action and Takfir of the performer, because some people confuse the two matters and they see a necessary connection between them. This is a mistake, as you will see it explained in the word of caution.

Allāh is asked to benefit through it, and to sustain us with sincerity in speech and action.

Absolute Praise is for Allāh, Lord of the Words.

An Explanation of the Nullifiers of Islām

He, may Allāh have mercy on him, said: **"In the Name of Allāh, the Most Compassionate, the Most Merciful. Know that the nullifiers of Islām are ten nullifiers."**

The author, may Allāh have mercy on him, began these nullifiers with the Basmalah, an imitation of the Mighty Book, copying the Prophet ﷺ in his letters and his messages. It is recommended to begin with it in letters and messages and others that have their evidence for them.

Similar to the Basmalah is the Tasmiyah[1], as the Prophet ﷺ began with it when he ate, or began marital intercourse, and other than them which are known and not hidden.

His statement, **"Know that the nullifiers of Islām are ten nullifiers."**

"Know": is an imperative verb, from "knowledge". It is based on the assumption of the receiver having a discerning reasonable mind. In other words, be prepared for what you are about to receive of these nullifiers. Perhaps, you would understand them and their purpose to extricate yourself from the darknesses of ignorance to the light.

[1] TN: In the Name of Allāh. The Basmalah is the Tasmiyah, along with the Names of ar-Rahman and ar-Rahim.

“Nullifiers of Islām”: are invalidators of Islām whence they occur. They destroy the action of the doer, and he becomes of the eternals in the Fire.

Therefore, it is obligatory on every Muslim and Muslimah to learn these nullifiers. If not, a Muslim could fall into them and not know, as it occurs with many of those who claim Islām. There is no strength and no power, except by Allāh.

His statement: **“Ten nullifiers”.**

There are more than that, but the Shaykh, may Allāh have mercy on him, selected these ten, because of the consensus of the Muslims on them in general, as it will come, if Allāh wills, explaining it with every nullifier we mention.

It could be said: the nullifiers commonly mentioned by the jurists in the chapter of the ruling on the apostate are composed in these ten.

The First Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"The first: Associating partners in the worship of Allāh. Allāh, the Exalted, said, 'Indeed, Allāh does not forgive those who associate partners with Him, but He forgives what is less than that for whomever He wills'[2], and 'Indeed, whoever associates partners with Allāh, then Allāh has forbidden Paradise for him, and his destination is the Fire, and the oppressors will have no helpers'[3]. Included in this is slaughter for other than Allāh, like those who slaughter for jinn or graves."**

The Shaykh, may Allāh have mercy on him, began these ten nullifiers with associating partners with Allāh, because it is the greatest crime committed against Allāh, a demolition of ar-Rububiyyah (belief in Allāh's actions), a nullifier of al-Uluhiyyah (worshiping Him alone), and granting one of Allāh's exclusivities to other than Allāh. How could it not be the greatest crime committed against Allāh when he made a partner for Allāh in his worship, and He created him from nothing, and showered him with bounties?!

Associating partners is categorized in three types:

1. Major Shirk
2. Minor Shirk
3. Hidden Shirk

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[2] An-Nisa, 48.
[3] Al-Maidah, 72.

Al-Allamah Ibn al-Qayyim, may Allāh have mercy on him, went with Shirk having two types:

1. Major
2. Minor

Major Shirk

Allāh does not forgive Major Shirk except with Tawbah. If the performer of Shirk meets Allāh with it, then he is an eternal in the Fire, forever and for eternity.

Allāh, Majestic and High, said, "'Indeed, Allāh does not forgive those who associate partners with Him, but He forgives what is less than that for whomever He wills."[4]

The Exalted said, "Whoever associates partners with Allāh, then it is like he fell from the sky and was snatched by birds, or the wind carried him down into a remote place."[5]

Because of this, the polytheists from the grave-worshippers and others will say to their deities (object of worship) in the Fire: "By Allāh, we were surely in clear misguidance, when we equated you with the Lord of the Worlds."[6]

They did not equate them in creation, or provision, or revival, or causing death. They equated them only in love, which is the core of worship. Similar to that is glorification, which is seeking nearness for the sake of nearness, and a worship from the greatest worships. Likewise, Allāh condemned those who

[4] An-Nisa, 47.
[5] Al-Hajj, 31.
[6] Ash-Shu'ara, 97-98.

did not glorify Him. He said, “What is the matter with you that you attribute to Allāh, magnificence?”[7]

Therefore, we say: Indeed, every evil eventually goes back to associating partners with Allāh, Majestic and High.

Major Shirk has many types, which revolves around four types[8]. We will mention them in general with some explanation to keep it concise, otherwise our words will become lengthy. While lengthy words on these issues are better and more upright, shortening the most important matters will suffice us to benefit with the summary.

The First Type: Shirk of Supplicating

Its evidence is the statement of the Exalted, “When they board a ship, they supplicate to Allāh as sincere ones in their Din, but when We deliver them to the land, they associate partners.”[9]

The author, may Allāh, the Exalted, have mercy on him, said in The Four Principles, “The Fourth Principle is that the Mushrikin of our time are more severe in Shirk than the earlier ones, because the earlier ones committed Shirk in times of ease, but became sincere in times of hardship, and the Mushrikin of our time, their Shirk is constant, in times of ease and hardship.”

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[7] Nuh, 13.
[8] See Majmu’ah at-Tawhid, 5.
[9] Al-’Ankabut, 65.

The author, may Allāh have mercy on him, said in the introduction of The Four Principles, "If Shirk enters worship, it corrupts it, like impurity when it enters purification. Therefore, if you realize that when Shirk is joined with worship, it corrupts it, destroys all deeds, and places its companion in the Fire forever, then you will realize that the most important thing upon you is to know that, then maybe Allāh will protect you from this calamity, which is Shirk with Allāh".

The Second Type: Shirk of Intention, Desiring, and Seeking

Its evidence is His Exalted statement, "Whoever desires the life of this world and its adornments, we pay them back for their deeds in it, and they will not be deprived in it. Those are the ones who have nothing in the Hereafter except the Fire. Lost is what they did in it, and worthless is what they used to do"[10].

'Allamah Ibn al-Qayyim, may Allāh have mercy on him, said, "As for Shirk of Desiring and Intentions, then this is a sea with no shore, and few are those who are safe from it. Whoever desires other than the Face of Allāh by his action, and intends something besides seeking nearness to him, and seeks reward from Him, then he has committed Shirk in his intention and his desire."

He considered Shirk of Intentions as Major Shirk for those whose entirety of deeds are intended for other than the Face of

[10] Hud, 15-16.

Allāh. As for the one who is afflicted with ar-Riya, then it is Minor Shirk, as its explanation will come, if Allāh wills.

The Third Type: Shirk of Obedience

It is the obedience of priests and rabbis in the disobedience of Allāh, the Exalted, as the Exalted said, "They took their priests and rabbis as lords instead of Allāh, and also the Messiah, son of Maryam. They were not commanded except to worship the one deity. There is no deity except Him. Perfect is He from what they associate."[11]

The tafsir and explanation of these verses is what was recorded by at-Tirmidhi[12] and other than him from 'Adi ibn Hatim, that he heard the Prophet ﷺ reciting these verses, They took their priests and rabbis as lords instead of Allāh…" until the end of the verse. I said to him, "We do not worship them" He said, "Do they not prohibit what Allāh permitted, so they consider it prohibited, and permit what Allāh forbade, so they consider it permitted?" So, I said, "Of course." He said, "Then this is their worship." Its chain is weak, but it testifies to what is with Ibn Jarir[13] with the path of Habib ibn Abu Thabit from Abu al-Bukhtari from Hudayfah, and this has some strength. However, the tafsir of the verse which is well-known with the people of tafsir, none of them reject it.

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, said, "These, who took their priests and rabbis as lords, when they obeyed them in permitting what Allāh prohibited,

[11] Baraah, 31.
[12] 5/259.
[13] Jami' al-Bayan, 10/114.

and prohibiting what Allāh permitted", they turned into two sides:

1. They know that they replaced the Din of Allāh, and they obeyed them in this replacement, so they believed in the permissibility of what Allāh prohibited, and the prohibition of what Allāh permitted, following their heads, with their knowledge that they opposed the Din of the Messengers, then this is disbelief. He placed partners with Allāh and His Messenger, even if he did not pray to them or prostrate to them. Whoever follows other than him in opposing the Din, with his knowledge that it is in opposition to the Din, and believes in what he said instead of what Allāh and His Messenger said, is a Mushrik like those (who pray and prostrate).

2. They really believe and have faith in the prohibition of the permitted, and permissibility of the prohibited[14], but they obey them in the disobedience of Allāh, as a Muslim does when he does some disobedience that he knows is sinful. For those ones, is the ruling like those from the people of sins."[15]

[14] It is like this in al-Fatawa, but it is a typographical error. The correct wording is, "prohibition of the prohibited, and permissibility of the permissible".
[15] Majmu' al-Fatawa, 7/70.

The Fourth Type: Shirk in Love

The evidence for that is His Exalted statement, "From mankind are those who take other than Allāh as gods, loving them like love for Allāh"[16] until the end of the verse.

The polytheist, out of ignorance of his Lord, you find him loving the false gods from the statues and other than it similar to the love of Allāh. Greater than that, you find him when they are violated, he gets angry for them greater than his anger for Allāh, and becomes happy for them in a way where he does not get happy for Allāh. The Exalted said, "When Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter sink with aversion, but when those other than Him are mentioned, they rejoice."[17]

The ʾAllamah Ibn al-Qayyim, may Allāh have mercy on him, said, "Here we have the four types of love. It is obligatory to differentiate between them. The misguided were only misguided by not separating them:

1. Love of Allāh: It is not sufficient to save oneself from Allāh's Punishment and achieve His reward, because the polytheists, cross-worshipers, the Jews, and others love Allāh.

2. Loving what Allāh loves: This is what causes entry to Islām and leaving disbelief. The most beloved to

[16] Al-Baqarah, 165.
[17] Az-Zumar, 45.

Allāh are the ones who are most consistent with this love, and the most severe in it.

3. Love for the sake of Allāh: This is from the necessities of loving what Allāh loves, and loving what Allāh loves is not correct except for His sake.

4. Love with Allāh: This is the Shirk of love. Everyone who loves a thing alongside Allāh, not Allāh, not for Him, not for His sake, then he took him as an equal to Allāh. This is the love of the polytheists."

These four types of Major Shirk, all of them are exits from Islām, because they are acts of worship, and doing worship of other than Allāh is associating partners. As the Exalted said, "Whoever supplicates to another deity besides Allāh for which he has no proof, then his reckoning is with his Lord. Indeed, the disbelievers will never succeed."[18] Allāh named them disbelievers, because of their supplication to Him with other than Him.

Within Major Shirk: Slaughtering for other than Allāh, because slaughtering for Allāh to get close to Him is from the most noble ways to seek nearness. As the Exalted said, "Pray to your Lord, and slaughter"[19]. The Exalted said, "Indeed, my prayer, my sacrifice, my life, and my death is for Allāh, Lord of the Worlds"[20]. Sacrifice is slaughter. Whoever slaughters for the Awliya, or for the idols, or for the Jinn, as many of the

[18] Al-Muminun, 117.
[19] Al-Kauthar, 2.
[20] Al-An'am, 162.

ignorants to in the southern lands, and in some of the outskirts of Makkah where my house resides, he has left Islām, and entered the realm of disbelief and misguidance, due to one of the most noble acts of worship for other than Allāh.

Among them: Vowing for other than Allāh is Major Shirk, because vowing is an act of worship, as the Exalted said, "They fulfil the vows"[21], and the Exalted said, "Whatever you spend of expenditures, or make of vows, then indeed, Allāh knows it"[22].

Whoever vows with candles, meat or others, then he has removed the grasp of Islām from his neck, because it is not permissible to make a vow except to Allāh, and directing them to other than Allāh contradicts what Allāh sent with Muḥammad ﷺ with. The actions of the grave-worshippers in the neighboring countries and others in vowing by whoever they believe harms or benefits is Major Shirk, a removal from Islām. Whoever says that it is Minor Shirk, then he has gone astray and spoke without knowledge. Allāh's help is sought, upon Him is reliance, and no power or strength is except by Him.

From them: Seeking protection and seeking help. Everything which is dedicated to other than Allāh is associating partners.

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[21] Al-Insan, 7.
[22] Al-Baqarah, 270.

Minor Shirk

If its companion meets Allāh with it, then he is under the Decision, according to the correct opinion. If Allāh wills, He pardons him and enters him into Paradise. If Allāh wills, He punishes him and will end up in Paradise, because Minor Shirk does not permanently put its companion in the Fir, but it exposes a threat, so it is obligatory to warn from it.

From the types of Minor Shirk: Swearing on besides Allāh, if he did not intend to glorify the object of swearing. If not, it becomes Major Shirk.

The Prophet ﷺ said, "Whoever swears by other than Allāh, then he disbelieved or associated partners". Reported by Ahmad, Abu Dawud, at-Tirmidhi, and al-Hakim who authenticated it and said, "upon the conditions of the two Shaykhs" and adh-Dhahabi remained silent on it, from the Hadith of Ibn 'Umar.

From it: Some of Riya and actions for the creation.

The Prophet ﷺ said, "The most fearful of what I fear for you is the Minor Shirk". He was asked about it. He said, "Riya (showing off)". Ahmad and others reported it from the Hadith of Mahmud ibn Labid, and its chain is good. If Minor Shirk was feared for upon the Companions who were with the Prophet ﷺ, and interacted with the Revelation, then whoever possess lesser knowledge and weaker faith is more worthy of it than them. No Muslim is safe from Shirk, except by sincerity to Allāh and motivation of following the Messenger ﷺ.

When the ‘Allamah ibn al-Qayyim, may Allāh have mercy on him, mentioned the Shirk of the worshippers of the sun and the moon, and worshipers of fire and others, he said, “As for shirk within worship, it is easier than this Shirk and lighter in matter, because it comes from one who believes there is no deity except Allah, and that nothing benefits, harms, gives or withholds except Allah, and that there is no deity alongside Him nor Lord other than Him, but he does not single Allah out in his dealings or worship. Actually, he worships for himself at times, seeking the Dunya at times, seeking elevation, status and prestige with the creation at times, then Allah has a share of his work and effort, and him, his benefits and his desires have a share, and Shaytan has a share, and the creation have a share. This is the situation of many people.

This is the Shirk about which the Prophet ﷺ said, as recorded by Ibn Hibban in his Saḥīḥ, ‘Shirk in this Ummah is more hidden than a black ant’. They said, ‘How do we safeguard from it, O Messenger of Allāh? He said, Say: O Allāh, indeed, I seek protection with you from associating with you while knowing, and I seek forgiveness from, while not knowing.’ So Riya is always Shirk.

The Exalted said, ‘Say: I am only a human like you, revealed to me is that your deity is one deity. Whoever hopes to meet his Lord, let him do good deeds, and not associate partners with anyone in the worship of his Lord’[23]

[23] Al-Kahf, 110.

This means: there is one deity, and no deity beside Him. Likewise, your worship should be to Him alone. Just as you single Him out in Divinity, it is obligatory to single Him out in worship, so that righteous actions are free from ar-Riya and according to the Sunnah. From the Du'a of 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, wa, "O Allāh, make all of my actions righteous, and make them sincerely for Your Face, and do not make a thing of it for anyone else"[24].

This Shirk in worship damages the reward of the deed. He is punished for it, if the deed was obligatory because indeed, he is like the person who did not perform the deed, so he is punished for leaving the command. Indeed, Allāh, Perfect is He, commanded that worship of Him is only sincere worship.

The Exalted said, "They were not commanded except to worship Allāh as monotheists, the Din sincere to Him."[25]

Whoever was not sincere to Allāh in His worship, he did not do what he was commanded with. Rather, he came with a thing he was not commanded with, so it is not corrected and not accepted.

Allāh says, "I am not in need of the partners in Shirk. Whoever does an action, partnering me with someone other than me, then it is for the partner, and I am free from it."[26]

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[24] Ahmad reported in az-Zuhd with the narration of al-Hasan from 'Umar, but he did not hear from him.
[25] Al-Bayyinah, 5.
[26] Reported by Muslim and Ibn Majah, and the context is closest to Ibn Majah.

This Shirk is divided into forgivable and non-forgivable. The point of his [Ibn al-Qayyim] speech ends here, may Allāh, the Exalted, have mercy on him.

Deeds for other than Allāh have two cases:

1. Pure Riya, so he did not desire a companion except the Dunya or impress the creation, like the hypocrites whom Allāh said about them, "When they stand for Salah, they stand drunkenly showing off to the people, and do not remember Allāh except a little"[27]. A Muslim doesn't doubt this deed is destroyed, and its companion is deserving of the disgust of Allāh, Majestic and High.

2. The deed was for Allāh, and Riya appeared within it. This has two cases:
    a. If Riya was there from the beginning
    b. If that happened to him after

As for the first, the deed is destroyed and not accepted. The evidence for it is the Hadith which Muslim brought in his Saḥīḥ from Abu Hurayrah, may Allāh have mercy on him, who said, "The Messenger of Allāh ﷺ said, 'Allāh, the Exalted says, "I am not in need of the partners in Shirk. Whoever does an action, partnering me with someone other than me, I leave him and his Shirk'."

[27] An-Nisa, 142.

As for when Riya comes to him and he is affected by it, then some of the scholars hold that all of it is corrupted. Some of the scholars say that if he is affected by it, he is rewarded for his sincerity and upon him is the burden of Riya. As for his struggle and his repelling, then he has a part from His Exalted statement, "As for whoever fears the station of his Lord, and forbids himself from desires, then indeed, the Garden is the destination".[28]

As for the example of who fights in the Path of Allāh, and he has the intention to take spoils, then this deed has a difference between the scholars.

Ibn al-Qayyim, may Allāh have mercy on him, said in I'lam al-Muqi'in after the previous speech, "This is like whoever prays for a payment. If he did not take payment, he prays; but he prays for Allāh and for payment. Like whoever does Hajj to fulfil the obligation upon and so it is said, 'So-and-so made Hajj', or he pays the Zakah for that, then this deed is not accepted from him."

Ibn Rajab, may Allāh have mercy on him, said, "The reward of his effort is diminished because of that, but not corrupted in its entirety".

He, may Allāh have mercy on him, said,[29] "We mentioned once Ahadith evidencing that whoever seeks a thing from the Dunya from his effort, that he has no reward."

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[28] An-Nazi'at, 40-41.
[29] Jami' al-'Ulum wal-Hikam, 15.

With this, here is the difference between whoever exerts effort for mention and reward, and whoever exerts effort for spoils and reward.

1. It is established in the Hadith of Abu Umamah with an-Nasai[30] with a good chain that a man to the Prophet ﷺ and said, "O Messenger of Allāh, do you see a man invading seeking reward and mention?" The Prophet ﷺ said, "Nothing for him". He repeated it to him three times, the Prophet ﷺ saying to him, "Nothing for him." Then he said, "Indeed, Allāh does not accept from deeds except sincere and seeking with it His Face"

2. We mentioned this speech before. Allāh knows best.

[30] An-Nasai, 6/52 with the path of Mu'awiyah ibn Sallam from 'Ikrimah ibn 'Ammar from Shaddad Abu 'Ammar from Abu Umamah.

The Second Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Whoever places intermediaries between him and Allāh, calling them, asking them from them, and relying upon them, he has disbelieved by the consensus".**

I say: Indeed, this nullifier is from the most common nullifiers to occur, and the greatest of dangers on a person, because many who are named with the label of Islām, while they do not know Islām nor its reality, place between him and the Lord, Majestic and High, intermediaries, calling them to expose dangers, relieve distress and alleviate hardships. These are disbelievers by the consensus of the Muslims, because Allāh, Majestic and High, did not reveal the Book and send the Messengers except to worship Him alone with no partners, but the grave-worshipers refused that and made intermediaries, and asked them to bring benefits and repel harms. They made that the worship which Allāh commanded and whoever denies something from this against them, they accuse him of not respecting the Awliya and the righteous.

They make a horrible claim that they do not ask Allāh out of goodness and their praise of Allāh, and say, "There is no way to Allāh except intermediaries, just like a king is not spoken to except by an intermediary, and Allāh is more deserving of that than the king."

They, Allāh's Protection [is sought], doubt in Allāh because of hopeless creations, and they enter this door until they leave

Islām. The Book and the Sunnah contains what falsifies their statements, and refutes their arguments.

Whoever contemplates the Quran, seeking guidance and accepting of the truth, that will be clarified to him, and the strangeness of the Din and the ignorance of many people on the Din of the Lord of the Worlds will become clear to him.

From that is His Exalted statement, "Say: Invoke those you claim besides Allāh, as they do not possess a seed worth in the heavens or the Earth, nor do they have any partnership, nor is there from Him any assistant. Intercession does not benefit with Him except from one whom He permits."[31]

The Exalted said, "Say: Invoke those you claim besides Him, as they are not unable to remove harm from you, nor transfer. Those who they invoke seek nearness to their Lord, which of them would be nearest, hoping for His mercy and fearing His Punishment. Indeed, the Punishment of your Lord is ever-feared."[32]

The Exalted said, "Do not invoke besides Allāh which would neither benefit you nor harm you. If you did, you would be the oppressors. If Allāh touches you with hardship, there is no remover for it except Him. If He intends for you goodness, then there is no stopping His Bounty. He reaches with it whoever He wills among His slaves, and He is the Most Forgiving and Most Merciful."[33]

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[31] Saba, 22-23.
[32] Al-Isra, 56-57.
[33] Yunus, 106-107.

The Exalted said, “Say: Have you considered what you invoke besides Allāh? If Allāh intended me harm, are there preventers of His harm? If He intended mercy for me, are there withholders of His mercy? Say: Sufficient for me is Allāh, and upon Him rely the reliers.”[34]

In the Quran, there are more than this which indicate the obligation of sincerity in worship of Allāh alone, and against placing intermediaries between Him and His creation.

The Exalted said, “When My slaves ask about me, then I am near. I respond to the call of the caller when he calls. Let them respond to Me and believe in me; perhaps they will be guided.”[35]

Likewise, when the Prophet ﷺ was said, “What Allāh and you willed”. He said, “Have you made me an equal to Allāh? What Allāh willed alone!”[36] because the “and” in his statement “and you willed” implies equality, while Allāh, Majestic and High is unique in divinity, so He must be unique in worship, and He is not equal with any of his creation in bringing benefit or removing harm.

The Prophet ﷺ said in the great Hadith which was brought and considered good by at-Tirmidhi from Ibn ‘Abbas, “Be mindful of Allāh, and He will take care of you. Be mindful of

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[34] Az-Zumar, 38.
[35] Al-Baqarah, 186.
[36] Reported by Ahmad (1/213-214) from the Hadith of Ibn ‘Abbas with a good chain.

Him, and you shall find Him at your side. If you ask, ask Allāh. If you need help, seek it from Allāh. Know that if the whole world were to gather together in order to help you, they would not be able to help you except if Allāh had written so. If the whole world were to gather together in order to harm you, they would not harm you except if Allāh had written so. The pens have been lifted, and the pages have dried."

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, said, "Even though the believer knows that Allāh is the Lord and Sovereign to everything, he does not deny what Allāh creates as causes, just as He made rain as a cause for the growth of plants. Allāh, the Exalted, said, 'and whatever Allāh sent down from the skies of water to revive the Earth with it after its death, and to dispersing on it every kind of animal'[37], just as He made the sun and moon as causes to create through them. Likewise, he made intercession and supplication as a cause for what He decrees, like the prayer of the Muslims at the funeral of the deceased, because that is from the reasons Allāh has mercy on him and rewards those who pray for him. However, it should be known that causes have three cases:

1. A specific cause is not enough to achieve the intended outcome. Rather, other causes are necessary alongside it. Even then, it can have preventatives. If Allāh does not complete the causes and removes the preventatives, the goal will not be achieved. Perfect is He who does as He wishes, even if people do not wish

[37] Al-Baqarah, 164.

it; and whatever people wish for will not become unless Allāh wishes it.

2. It is not permissible to believe that something is a cause except with knowledge. Whoever affirms a cause without knowledge or opposing the Shari'ah, it is invalid like the one who thinks that vows are a cause for lifting afflictions or attracting blessings. It is established in the Two Saḥīḥs from the Prophet ﷺ that he forbade vows, saying, "It does not bring goodness. Rather, it is used to extract from a miser."

3. Religious actions are not allowed to be taken as causes unless it is legislated. Acts of worship must be based on Divine Texts so it is not permissible for a person to commit Shirk with Allāh and call upon others than Him, even if he thinks this is a cause to complete some of his goals. Similarly, Allāh is not worshiped with innovations that oppose the Shari'ah, even if he thinks that. The devils can help a person achieve some of his goals if he does Shirk. Some of man's goals may be completed through disbelief, immorality and disobedience, and it is still impermissible to do that because the harm from it is greater than the good attained from it. The Messenger ﷺ was sent attain and complete benefits, and avoid and shrink the harms. Whatever Allāh has commanded, this benefit outweighs the harm.

> Whatever He forbade, its harm outweighs the benefit."[38]

The polytheists of old and new, only fall into Major Shirk due to their attachment to intercession, as Allāh mentioned that in His Book. Intercession which the polytheists assume they will receive on the Day of Standing, as the Quran informs and negates in a number of places:

The Exalted said, "O you who believe, spend from we have provided you, before a Day comes to you with no trade, nor friendship, nor intercession. The disbelievers are the oppressors".[39]

The Exalted said, "Warn with it, those who fear they will be gathered before their Lord. They will have no friend or intercessor besides Him."[40]

This intercession which is sought from other than Allāh is negated, because Allāh, Majestic is His affair and Mighty is His authority, affirmed intercession in His Book in a number of places:

As the Exalted said, "Who has intercession with Him except with His permission?"[41]

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[38] See al-Fatawa, 1/137-138.
[39] Al-Baqarah, 254.
[40] Al-An'am, 51.
[41] Al-Baqarah, 255.

The Exalted said, “They do not intercede except for whoever He is pleased with.”[42]

The Exalted said, “Say: to Allāh belongs all intercession.”[43]

The Exalted said, “How many angels are in the skies whose intercession will not be useful at all except after Allāh has permitted it for whoever He wills and approves?”[44]

With this, intercession is two types:

1. Negated intercession: which is sought from other than Allāh.

2. Approved intercession: which is sought from Allāh, and it is not for anyone except the people of tawhid and sincerity, and included with that are two great matters:
    a. Permission of Allāh to the intercessor, as the Exalted said, “Who has intercession with Him except with His permission?”[45]

    b. Pleasure of the Lord on the interceded for, as the Exalted said, “They do not intercede except for whoever He is pleased with”[46] meaning, his statements and his actions. As for the polytheists, their actions are scattered

[42] Al-Anbiya, 28.
[43] Az-Zumar, 44.
[44] An-Najm, 26.
[45] Al-Baqarah, 255.
[46] Al-Anbiya, 28.

in vain, so there is no intercession for them, treated opposite to their intention. Whoever seeks something before its time will be punished by being deprived of it.

The Third Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Whoever does not takfir the polytheists, or doubts in their disbelief, or approves of their way…"**

Because Allāh, Majestic and High, takfired them in many verses from His Book, and ordered enmity with them due to their inventing lies on Him, and making partners for Him, and their claim that He has a son, high Exalted is Allāh, far above what they say. Allāh, Majestic and High, has made it obligatory on the Muslims to oppose them and hate them.

A person is not judged with Islām until he takfirs the polytheists, so if he refrains from that while their matter is clear, or doubts in their disbelief while it is clarified, then he is like them.

As for whoever approves their way, and likes what they are upon of disbelief and transgression, then he is a disbeliever by consensus of the Muslim, because he has not understood Islām with its reality, and it is, "Submitting to Allāh with Tawhid, and sincerity to Him with obedience, and disavowal from Shirk and its people", and this one allies with the people of Shirk, let alone takfiring them.

In Saḥīḥ Muslim with the path of Marwan al-Fazaari, from Abu Malik Sa'd ibn Tariq from his father, who said, "I heard the Messenger of Allāh ﷺ saying, 'Whoever says "There is no deity except Allāh" and disbelieves what is worshiped

besides Allāh, his wealth and blood is forbidden, and his judgement is with Allāh'."

It is not enough to earn the protection of Muslim blood that he says, "There is no deity except Allāh". Rather, there is no option except that he adds to that disbelief in what is worshiped besides Allāh. If he does not disbelieve in what is worshiped besides Allāh, then his blood and his wealth is not forbidden, and the sword is drawn against him, because he lost a Foundation from the Foundations of the Religion of Ibrahim, which we were commanded with following, and treading its path without diluting it being considerate of the desires of the enemies of Allāh.

The Exalted says, "You already have an excellent example in Ibrahim and those with him, when they said to their people, 'We disavow ourselves from you and whatever you worship besides Allāh. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allāh alone.'"[47]

This is the Religion of Ibrahim, of which whoever turns away, he has fooled himself.

The Exalted said, "Whoever disbelieves in at-Taghut and believes in Allāh, he has grasped the Firmest Handhold"[48].

[47] Al-Mumtahinah, 4.
[48] Al-Baqarah, 256.

Imām Muḥammad ibn ‘Abd al-Wahhab, may Allāh purify his soul, said, “A characteristic of disbelief of at-Taghut: that you believe in the falsehood of of worship other than Allāh, and you leave it, and you hate it, and you reject its people, and hold them as enemies”.

With this explanation, it is explained to you that what most of the rulers of the countries which are labeled with Islām are upon, because they ally with the people of polytheism, and hold them close, and glorify them, and formed relationships between which indicate they they are brothers to them, in contrary to that is that they oppose the people of the Din, and they harm, and banish them to prisons. Then, how can Islām remain after that?!

Allāh, the Exalted, said, “O you who believe, do not take the Jews and the Christians as allies. They are allies to each other. Whoever among you allies with them, is from them. Indeed, Allāh does not guide oppressing people.”[49]

The Exalted said, “The believers do not take the disbelievers as allies instead of the believers. Whoever does that will not have a thing with Allāh.”[50]

There is no escape for a Muslim whose Din is the Din of Islām that he takfirs the polytheists, and that he holds them as enemies, and that he hates them, and he hates whoever loves

[49] Al-Maidah, 51.
[50] Aal ‘Imran, 28.

them or argues for them, or goes to their lands without a Shari' reason that Allāh and His Messenger are pleased with.

Upon the Muslims in general, is that they return to their Din, because it brings honor, and it brings victory, and it stabilizes countries, and it differentiates between the allies of the Most Merciful who support his Din and the allies of the Devil who do not care what afflicts the Din as long as you you give them their food and their drink.

It is obligatory upon the Muslim in general that they have Ibrahim al-Khalil as an example "when Ibrahim said to his father and his people, 'Indeed, I am free from what you worship, except for who created, because He will guide me'."[51]

Upon us, is that we return to our beliefs and our Din, and we comply with the command of Allāh, Majestic and High, in his judgement of the disbelievers: "O you who believe, fight the disbelievers who are near to you and let them find harshness in you. Know that Allāh is with the pious"[52].

The Exalted said, "Fight the polytheists wherever you find them, and take them, and besiege them, and ambush them in every strategic place. If they repent and establish the prayer and give the zakah, then let them be on their way."[53]

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[51] Az-Zukhruf, 27.
[52] At-Tawbah, 123.
[53] At-Tawbah, 5.

Whenever the people turn away from ruling with the Book and the Sunnah, Allāh imposes upon them enemies. When many of the rulers of nations turned away from rulings with the Shari'ah of Allāh, and were pleased with the cursed man-made laws, and cursed are the rulers of it, their countries diminished and became scattered. The enemy inflicted upon them torment without their knowledge because many of the heads care only about preserving their positions whether it strengthened the Din or not. Yet, might and stability is not except by standing to support this Din because it is an obligatory duty upon everyone who has strength and is capable of it. However, most of them do not know due to corrupt advisors and the negligence of many da'is in focusing on this aspect. Allāh is the One whose help is sought.

Let every Muslim know that the disbelievers are striving with a severe strive, and are determined with every determination to distance the Muslim from his Din out of jealousy for themselves. If the one who is possessive over his Din does not wake up from this slumber, then he will bite his fingers in regret when it is of no use, and will reap the fruit of his action, "and whoever does not fight is attacked".

It is obligatory on every scholar, da'i, khatib and Masjid Imām to clarify to the people the danger of allying with the disbelievers with Shar'i evidences from the Book of Allāh and the Sunnah of His Messenger, and clarify to them the dangers of going to their lands, or letting them enter the lands of the Muslims, because Allāh severed alliance and kinship between the Muslim and the disbeliever, even if he was from the nearest relatives, as the Exalted says, "O you who believe, do

not take your fathers and your brothers as allies if they prefer disbelief over belief"[54].

The Exalted said, "You will not find a people who believe in Allāh and the Last Day loving those who hate Allāh and His Messenger, even if they were their brothers or their sons, or their brothers, or their people. It is those who have belief written in their hearts, He supports them with a Spirit from Him."[55]

The Exalted says, "O you who believe, do not take my enemies and your enemies as allies, extending to them affection while they disbelieved in what came to you of the truth, having driven out the Prophet and yourselves because you believe in Allāh, your Lord, if you have gone out for jihad in my Path and seeking my pleasure. You are secretive to them with affection and I am most knowledgeable of what you conceal and what you expose. Whoever does it among you has strayed from the sound way."[56]

Therefore, the Prophet ﷺ said, in what the Two Shaykhs recorded from him from the Hadith of Usamah, "The Muslim does not inherit the disbeliever, and the disbeliever does not inherit the Muslim". There might be between the Muslim and the disbeliever a relationship. The Prophet ﷺ sliced the connection, and cut off the inheritance between them.

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[54] At-Tawbah, 23.
[55] Al-Mujadilah, 22.
[56] Al-Mumtahinah, 1.

He ﷺ said in what is authentic from him, "A Muslim is not killed for a disbeliever"[57], and that is not there except to lower the disbelievers.

How could it not be when Allāh, Majestic and High, says, "The polytheists are only impure"[58]?!

Let every Muslim know the disbelievers from the Jews, the Christians, and others will not reconcile with the Muslims, will not be peaceful with them or be pleased with them, until the Muslims follow their way, and follow their followings, as the Exalted said, "Neither the Jews, nor the Christians will be pleased with you until you follow their way. Say: Indeed, the guidance of Allāh is the Guidance. If you follow your desires after the knowledge has come to you, you will not have any friend or helper from Allāh."[59] This is a threat from Allāh and a severe warning upon whoever follows the Din of the disbelievers, and that he will not have any friend or helper without Allāh.

The Prophet ﷺ ordered separation from the disbelievers, if he was from them. Rather, he stressed the command and said, "I am free from every Muslims who is established among the apparent polytheists". They said, "O Messenger of Allāh, why?" He said, "They should not see each others campfires"[60]

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[57] Reported by al-Bukhāri, 1/204 with the Hadith of Abu Jahifah from ʻAli.
[58] At-Tawbah, 28.
[59] Al-Baqarah, 120.
[60] Reported by Abu Dawud, and at-Tirmidhi with the path of Isma'il ibn Abu Khalid from Qays ibn Abu Hazim from Jarir. Its narrators

an-Nasai and others recorded with a great chain from the Hadith of Bahaz ibn Hakim from his father from his grandfather from the Prophet ﷺ that he said, "Allāh does not accept actions from a polytheist after he declares Islām until he separates from the polytheists to the Muslims".

We complain to Allāh, Majestic and High, about the strangeness of the Din and the changing of the situations of the Muslims as they hear these clear and scary Texts, and they still go to their lands, sit with them, eat with them and laugh with them."

The Prophet ﷺ said, "Whoever joins with a polytheist, and stays with him, then he is like him". Abu Dawud recorded it from the Hadith of Samurah ibn Jundub. It has a weakness but it testifies to what was mentioned before.

Where is the Religion of Ibrahim?!
Where is loving and hating for Allāh?!
None of this rises to most people's heads.

May Allāh bless the 'Allamah Sulayman ibn Sahman when he said [in lines of poetry]:

The way of Ibrahīm's Religion was forsaken,
vanished until its landmarks were lost and dim.

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are relied upon, but at-Tirmidhi and others declared it defective due to it being Mursal. This is correct but what follows supports it.

It disappeared from among us. How not, when
storms have swept it away in every region?

For what is religion except love, hate, loyalty,
and disavowal from every sinner gone astray.

None still treads its path, holding fast to
the Din of the Abtahi Prophet, the son of Hashim.[61]

We surely see what has befallen the Din;
its noble religion was erased by calamity.

So we grieve for our neglect, and seek refuge
in Allāh to erase our mighty sins.

We complain to Allāh of hearts turned hard,
stained by the weight of their own misdeeds.

Do we not, when one steeped
in the filth of shirk and tyranny approaches us...

rush to greet them with praise and peace,
and hasten to honor them with feasts?

Yet the Infallible disavowed every Muslim
dwelling among disbelievers, unsevered.

But our worldly intellect now prefers

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[61] TN: al-Abtah refers to a valley in Makkah. Hashim is the father of ʻAbd al-Muttalib, the grandfather of the Prophet ﷺ.

peace with sinners of every kind.

The statement of the Shaykh, may Allāh have mercy on him, "or approves their way": included in this is what many of the people from this time call to, from those who call to socialism, secularism, or Baathism. All of these splits are misguided and disbelieving, even its companions are named with the label of Islām, because labels do not change reality.

We complain to Allāh about what has befallen us in this strange era. The scales have been tipped, and many deal with names without substance, and with claims without evidence. The enemy of Allāh who wages war against the Din, day and night, privately and publicly, is considered a believer and monotheist in the eyes of the ignorants, foolish and people of desires simply due to his utterance of the Two Testimonies. What good for him is the mere utterance of the Two Testimonies when he is a soldier of Iblis waging war against this Din with his life and wealth?

Allāh's Help is sought.

The Fourth Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Whoever believes that the guidance of other than the Prophet ﷺ is more complete than his guidance, or the judgement of other than him is better than his judgement, like those who prefer the judgment of the Taghut over his judgement".**

The First Issue

As for the first issue, and it is **"whoever believes that the guidance of other than the Prophet ﷺ is more complete than his guidance"**, then this is a matter of great danger. It returns the holder of this belief to The Flame, because that is a contradiction of what is transmitted and rational.

The Prophet ﷺ says in a Friday sermon, "To proceed: the best speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad". Muslim[62] and others brought it with the path of Ja'far ibn Muḥammad from his father from Jabir.

There is no doubt or confusion that the guidance of Muḥammad ﷺ is the most complete guidance because the Revelation was revealed to him, as Allāh, Majestic and High, said, "it is only a revealed revelation"[63].

Therefore, the scholars whose consensus counts, have agreed that the Sunnah is the second foundation from the Islāmic

[62] Saḥīḥ Muslim, 6/153.
[63] An-Najm, 4.

Shari' foundations, and it is independent in legislating rulings, and it is like the Quran in permitting and prohibiting.

Therefore, the Hadith came from the Prophet ﷺ said to 'Umar when he saw with a book he got from some of the People of the Book, "Are you confused about it, O son of al-Khaṭṭāb? By the one who has my soul in His Hand, I have come to you with pure whiteness…" Ahmad and others brought it, and in its chain is Mujalid ibn Sa'id about whom Ahmad said, "he is nothing", and Yahya ibn Sa'id, Ibn Mahdi and others weakened him.

The Shar'iah of Muḥammad abrogates every shari'ah, and it is simplest and easiest, as the Prophet ﷺ said, "The most beloved of religions to Allāh is the religion of monotheism." Al-Bukhāri brought in al-Adab al-Mufrad-and included it in his Saḥīḥ with definitive wording, al-Hafiz Ibn Hajr considered it good in al-Fath - on the authority of Ibn 'Abbas.

How can the guidance of other than him be more complete than his guidance, while it came from him, the prayers of Allāh and His peace be upon him, that he said, "By the one who has my soul in His Hand, if Musa was among you, then you followed him and left me, you would be misguided, a far misguidance."?!

Allāh, Majestic and High, favored this Ummah by finalizing for it the Din, and completed for it the blessings, and that is with the position of Muḥammad ﷺ.

The Exalted said, “Today, I completed for you your religion, and completed for you My blessing, and I am pleased with Islām as your Din”[64].

Whatever Allāh is pleased with for us, we are pleased with it, because the Din which was loved, and pleased, and sent with by the most virtuous of Messengers.

Allāh, the Exalted, said, “Indeed, the Din with Allāh is Islām”[65].

The Exalted said, “Whoever seeks other than Islām as a Din, it will not be accepted from him, and in the Hereafter, he will from the losers”[66].

Everyone who seeks other than this Din, then he is from the disbelievers.

The Second Issue

As for the second issue, it is **“whoever believes the judgement of other than him is better than his judgement, like those who prefer the judgment of the Taghut over his judgement”** then this is a disbeliever by the consensus of the people of knowledge. From these disbelievers are those who prefer the man-made laws of the Tawaghit over the law of the Messenger of Allāh ﷺ, then these are disbelievers because of their preferring of laws of people like them, or lower than them, over the law of the Messenger of Lord of the Worlds

[64] Al-Maidah, 3.
[65] Aal ‘Imran, 19.
[66] Aal ‘Imran, 85.

with whom Allāh sent for guidance for the worlds, and to take people people from darknesses to the light.

The Exalted said, “Alif Laam Raa. A Book We revealed to you to bring the people from the darknesses to the light with the permission of their Lord to the Mighty and Praiseworthy, Straight Path.”[67]

Every Muslim and Muslims must know that the law of Allāh and His Messenger comes before every other law, so whenever an issue occurs, there is nothing except returning to the Law of Allāh and His Messenger. Wherever seeks the law from other than Allāh and His Messenger, then is a disbeliever, as Allāh mentioned that in Surah an-Nisa:

The Exalted said, “Do you not see those who claim to have believed in what was sent down to you and what was sent down before you? They wish to seek judgement from the Taghut while they were commanded to disbelieve in them. ash-Shaytan wishes to misguide them, a far misguidance. When it is said to them, ‘Come to what Allāh has revealed, and to the Messenger’, you see the hypocrites turning away in aversion. How is it when disaster strikes because of what their hands have put forth, and then they come to you swearing by Allāh that ‘We intended nothing but good conduct and accommodation’. They are those whom Allāh knows what is in their hearts, so turn away from them but admonish them and speak to them an effective word. We did not send any messenger except to be obeyed, with the permission of Allāh.

[67] Ibrahim, 1.

If, when they wronged themselves, they came to you and sought forgiveness with Allāh, and the Messenger sought forgiveness for them, they would have found Allāh accepting of Repentance and Merciful. No, by your Lord, they will not believe until they make you judge concerning what they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in submission."[68]

Allāh, Majestic and High, swore by Himself they do not believe until they complete three things:

1. They appoint the Messenger ﷺ as a judge in all their affairs.
2. They do not find any discomfort within themselves regarding what he judged.
3. They submit to his judgement fully.

How can the intelligent be pleased when the laws of the creations are placed on him which are wastes of thought and garbage of minds, instead of the Law of Allāh which He sent down to His Messenger to take mankind from the darknesses to the light?!

Additionally, indeed, the laws of the creations are built upon oppression, injustice and consuming the wealth of people with falsehood.

[68] An-Nisa, 60-65.

Look at what is legal with many nations when they depart from the Law of Allāh and His Messenger and are pleased with the laws of the creations?! Oppression is their Din. Falsehood and wickedness is running between them without denial nor disapproval. The young grow on this and the adults grow elderly, until their fitrah changed, so like an animalistic lifestyle, and this is how everyone who departs from the Law of Allāh and His Messenger ﷺ lives.

Allāh, the Exalted said, "Whoever does not rule by what Allāh sent down, they are the disbelievers"[69].

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[69] Al-Maidah, 44. Shaykh al-Islām said in al-Iqtida (1/208), "A difference between disbelief with alif and laam (al-kufr) like in his statement ﷺ, 'there is nothing between a slave and disbelief or shirk, except abandoning the prayer' and disbelief (kufrun) related to denial." The disbelief with alif and laam is generally considered major disbelief like His Exalted Statement, "they are the disbelievers," regarding whoever rules by other than what Allāh revealed. What came from Ibn 'Abbas, may Allāh be pleased with him, from his statement, "disbelief less than disbelief", then it is not established from him. It was reported by al-Hakim in his Mustadrak (2/313) with the path of Hisham ibn Hujayr from Tawus from Ibn 'Abbas, but Hisham was weakened by Ahmad and Yahya. Additionally, this contradicts what was reported by 'Abd ar-Razzaq in his Tafsir from Ma'mar from ibn Tawus from his father that he asked Ibn 'Abbas about His Exalted Statement, "Whoever does not rule by what Allāh sent down, they are the disbelievers". He said, "It is disbelief." This is what is authentic from Ibn 'Abbas, that the verse is taken literally. The verse literally indicates the intended disbelief is major disbelief. How can one claim to be Muslim if they have ignored the Shari'ah and selected the opinions of the Jews, Christians and their kind? While this is replacing the revealed Din, it is also turning away from the pure Shari'ah, and it is an independent form of disbelief. As for what was reported by Ibn Jarir in his Tafsir from Ibn 'Abbas that he said, "He is not like the one who

Ruling by what Allāh sent down, and the belief that the Law of the Messenger is better than the law of others, are from the requirements of the testimony that "there is none worthy of worship except Allāh". Whoever claims that the law of someone other than the Messenger is better than the law of the Messenger, then this one does not know the meaning of "there is none worthy of worship except Allāh". Rather, he came with what negates it because compliance is a condition from the conditions from this Great Word, which the heavens and the earths were established with, and for its sake, Messengers were sent and the Books were sent down, and for its sake, Jihad was legislated, and for its sake, the people were split into wretched and delighted. Whoever knows it, and acts upon all of its conditions and pillars, then he has disowned the law of other than Allāh and His Messenger.

The times have changed, especially in this era which resembles the times of old. They replaced the Words of Allāh and His Messenger and the Law of Allāh and His Messenger

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disbelieves in Allāh, the Last Day and this and that", he did not mean that ruling with other than what Allāh revealed is minor disbelief. Whoever understands this must have evidence and establish the proof for his claim. The apparent meaning of his statement is that he meant that major disbelief has varying degrees, some more severe than others: the disbelief of whoever disbelieves in Allāh, His angels and the Last Day is worse than the disbelief of the ruler of other than what Allāh revealed, or we can say: the disbelief of the ruler of other than what Allāh revealed is less than the disbelief of whoever disbelieves in Allāh and His angels. We do not mean that the ruler is a Muslim and his disbelief being minor disbelief. Rather, he has departed from the Din due to his rejection of the Shari'ah. Ibn Kathir transmitted a consensus on this. See al-Bidayah wan-Nihayah, 13/119.

with the views of the Jews and the Christians who do not observe ties of kinship or covenant with a believer, and were pleased with the ruling with the views of men.

May Allāh bless the ‘Allamah Ibn al-Qayyim when he said,

By Allāh, I do not fear my sins, for they
lie upon the path of pardon and forgiveness.

But I fear my heart might slip away from
judging by this Revelation and the Qur’an.

And contentment with men’s opinions and guesses,
may that never be, by the gift of the Bestower.

To Allāh are the complaints. From Him is help sought. Upon Him is reliance. There is no power or strength except by Him.

Included in what preceded regarding disbelief and misguidance is the statement of whoever says, “Indeed, the enforcement of the Law of Allāh in stoning the adulterer, and cutting the hand of the thief, should not be carried out in this current era, because our times have changed from the time of the Messenger, and the Western nations shame us on this”. This rebel has claimed the the law of the people of this era is better than the law of the Prophet ﷺ and a more guided path.

Similarly included in that is whoever says, “Indeed, it is allowed in this time to rule by something other than what

Allāh sent down!!" because he permitted what is forbidden with a consensus on its forbiddance. Allāh knows best.

The Fifth Nullifier from the Nullifiers of Islām

He, may Allāh have mercy on him said, **"Whoever hates anything brought by the Messenger ﷺ, even if acts upon it, has disbelieved".**

This is with agreement of the scholars, as transmitted by the author of al-Iqna' and others.

Hatred of anything brought by the Messenger ﷺ whether from speech or actions, is one of the types of hypocritical beliefs, whose performer is in the lowest pits in the Fire.

Whoever hates anything brought by the Messenger ﷺ, a command or a prohibition, then he is at great risk.

This includes what is said by many atheist writers who are nurtured by the milk of the Europeans, and have ripped the grasp of Islām from their neck by their hatred of polygyny. They wage war against polygyny, not knowing they are waging war against Allāh and His Messenger, and rejecting Allāh's command.

Therefore, the Prophet ﷺ said, "Whoever says, 'There is no deity except Allāh' sincere in his heart, will enter Paradise"[70]. His statement, "sincere in his heart", removes the hypocrite from that, because they do not say it sincerely with the heart. He says it only to protect his blood and his wealth.

[70] Reported by Ahmad (5/236) and Ibn Hibban (1/429) with the path of Sufyan from 'Amr ibn Dinar from Jabir ibn 'Abdullah. Its chain is authentic.

Allāh, the Exalted, said, judging disbelief on whoever hates what He revealed on His Messenger, “Those who disbelieve, misery is for them. He will waste their deeds, and that is because they hated what Allāh revealed, so he destroyed their deeds.”[71]

So, Allāh, Majestic and Mighty, destroyed their deeds and made them scattered dust, because of their hatred of what He revealed on His Messenger from His Quran, which Allāh made a victory and success for the implementers of it, the fulfilers of its command, and the avoiders of its forbiddance.

Everyone who hates what Allāh revealed, his deeds are destroyed, even if acts on what he hates, as the Exalted said, “That is because they followed what angered Allāh, and disliked His Pleasure, so He destroyed their deeds”[72].

This is from the greatest of what scares the Muslim: that he hates what the Messenger ﷺ came with. This may settle within a soul and not feel it until later in his life. Therefore, repetition of his statement is important, “O turner of hearts, make firm my heart on your Din”, because the hearts are between two Fingers of the Fingers of the Most Compassionate, he turns them however He wills.

It is important to note many people are corrected when they are wrong, but they refuse to accept it, and do not accept what

[71] Muḥammad, 8-9.
[72] Muḥammad, 28.

you say, especially while they are committing it. He is not labelled as a hater of what the Messenger brought without details. He might not accept the truth you brought, not because it is the truth, but because of your bad manners in encouraging good and forbidding evil. If someone else came to him, and clarified to him his mistake, he would accept and submit. He might not accept it due to something between you and him. He is not called a hater of what the Messenger ﷺ came with.

There are some people who implicate the sinner by what is not necessary. For example, it is imposed on the one who shaves his beard, lets his pant legs hang past his ankles, or drinks alcohol and others, as haters of what the Messenger ﷺ came with from the command to grow the beard, prevent the pants legs falling or the prohibition of drinking alcohol. He says to them, "If you did not hate what Muḥammad ﷺ came with, you would not have done this evil deeds."

This is a false implication. Some of the Companions committed some transgressions, such as drinking alcohol, yet none of the Companions implicated them for that. Rather, when the drinker of alcohol was brought to the Prophet ﷺ and some of the Companions cursed him saying, "How often is he brought here", the Prophet ﷺ forbade cursing him and said, "Indeed, he loves Allāh and His Messenger"[73].

[73] Reported by al-Bukhāri (12/6780) with the path of Sa'id ibn Abu Hilal from Zaid ibn Aslam from his father from 'Umar ibn al-Khaṭṭāb.

Implication of these would necessitate removing major sinners from Islām, and this opposes the belief of Ahl as-Sunnah wal Jama'ah that the major sinners are under Allāh's Will. If He wills, he pardons them. If He wills, He punishes them according to their crime, then enters them into Jannah. Allāh knows best.

The Sixth Nullifier from the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Whoever mocks anything from the Din of the Messenger ﷺ, or its rewards, or its punishments, has disbelieved. The evidence is His Exalted statement, 'Say: Was it Allāh, His Signs, and His Messenger you were mocking? Make no excuse. You have disbelieved after your belief'[74]."**

Mocking anything that the Messenger came with is disbelief by the consensus of the Muslim, even if the intention was not really mocking, such as if a person was joking.

Ibn Jarir, Ibn Abi Hatim, Abu ash-Shaykh, and others reported from 'Abd-Allāh ibn 'Umar who said, "A man from the Battle of Tabuk said in a gathering, 'We have never seen anyone like these recitors of ours: more gluttonous, more lying, or more cowardly in battle.' A man in the gathering said, 'You lied! You are a hypocrite! I will definitely inform the Messenger of Allāh ﷺ' So that reached the Messenger of Allāh ﷺ, and Quran descended." Abdullah said, "I saw him clinging on to the saddle of the Messenger of Allāh ﷺ's camel saying, 'O Messenger of Allāh, indeed, we were only joking and playing!', and the Prophet ﷺ saying, 'Was Allāh, His Signs, and His Messenger you were mocking?'[75]"

Their statement, "Indeed, we were only joking and playing!" means "We did not intend to actually mock, we were just

[74] At-Tawbah, 65-66.
[75] At-Tawbah, 65.

joking and playing around, to pass the time on the road" as mentioned in some narrations of the Hadith. Despite that, Allāh, Majestic and High, takfired them because this matter is not part of joking and playing. They disbelieved due to this speech, even though they were believers before.

As for the speech of the one who says, "Indeed, they disbelieved after their belief by their tongues, with their disbelief still in their hearts", Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, refuted this and said, "Indeed, belief by the tongue with disbelief in the hearts is still disbelief, so it cannot be said, 'You have disbelieved after your belief.'[76] Indeed, they were not disbelievers in the same manner."[77]

Whoever mocks anything that the Messenger ﷺ came with: like mocking knowledge of the Shari'ah and its people because of it; like mocking the reward of the Allāh and His Punishment; and mocking the commanders of good and forbidders of evil because of their commanding and forbidding; like mocking the prayer, whether it is recommended or obligatory; similar to that is mocking those

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[76] At-Tawbah, 66.

[77] He, may Allāh have mercy on him, said in the book al-Iman about the verse, "you have disbelieved after your belief" until the end of the verse, "This indicates they had not considered themselves to have disbelieved; they thought it was not disbelief. It is clear that mocking Allāh, His verses, and His Messenger is disbelief causing its performer to become a disbeliever. This indicates they had weak faith, so they committed this prohibition which they knew was prohibited but did not think it was disbelief, but it was disbelief that made them disbelievers. They did not believe it was permissible."

who pray because of their prayer; and likewise is mocking whoever leaves their beard because of their leaving it; or the abandoner of interest because of his abandonment, then he is a disbeliever.

Mocking anything that the Messenger ﷺ came with is from the characteristic of the hypocrites, as He, the Exalted, said, "Indeed, those who commit crimes used to laugh at those who believed. When they passed by the,, they would exchange glances. When they returned to their people, they returned jesting. When they saw them, they would say, 'Indeed, those are truly lost.' But they were not sent as guardians over them. So, today those who believed are laughing at the disbelievers, on adorned couches, watching. Have the disbelievers not been compensated for what they used to do?"[78]

More than one of the people of knowledge[79] have categorized mocking anything that the Messenger ﷺ came with, into two categories:

1. Clear mockery, like those who the verse was revealed about and their statement, "We have never seen anyone like these recitors of ours: more gluttonous, more lying, or more cowardly in battle" and similar to that from the statements of the mockers.

2. Unclear, and this is a sea with no shore: like glances of the eye, sticking out the tongue, pursing the lips, or gestures of the hand during the recitation of the Book

[78] Al-Mutaffifin, 29-36.
[79] Among them are Imām Muḥammad ibn 'Abd al-Wahhab in Hukm al-Murtad, 105, and Hamad ibn 'Atiq in Majmu'ah at-Tawhid.

of Allāh, or the Sunnah of the Messenger of Allāh ﷺ, or during the commanding of good, or forbidding of evil.[80]

It is obligatory on every Muslim to be harsh with the mockers of the Din of Allāh and whatever the Messenger ﷺ came with, even if they were the closest of people to him, and to not sit with them, so that he is not from them, as Allāh, Majestic and High, said, "He has ordered upon you in the Book that whenever you hear them deny the the verses of Allāh and mock them, then do not sit with them until they speak of something else. You would be just like them. Indeed, Allāh gathers the hypocrites and disbelievers into Hell, together."[81]

Whoever hears the verses of Allāh being denied and mocked, and he is sitting with them, and he is at ease sitting with them, then he is like them in sin, disbelief, and removal from Islām, as the Exalted said, "Gather those who oppressed and their kind"[82] meaning, their imitators and spectators.

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[80] TN: These are anything which can be done for a different purpose. A person assumed to be rolling his eyes might really be looking at something above him, or a person assumed to be making a dismissive motion might really be swatting away a mosquito.
[81] An-Nisa, 140.
[82] As-Saffat, 22.

The Seventh Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Sorcery, and from it is as-Sarf and al-'Atf. Whoever does that or approves it, he disbelieved." The evidence is the statement of Allāh, 'They did not teach anyone until they said, "We are only a test, so do not disbelieve"[83].'"**

Magic in the [Arabic] language refers to what is hidden, subtle and delicate. Hence the saying of Arabs in something extremely hidden, "subtler than magic". Among them is the statement of Muslim ibn al-Walid al-Ansari [in lines of poetry]:

We made the signs of affection between us,
Traps of glances, subtler than magic.

From which I know we are together by her soft gaze,
And from which I know we are parting by her sharp stare.

However, ash-Shinqiti, may Allāh have mercy on him, said, "Know that magic can not be defined with a comprehensive and exclusive definition, due to the numerous types included under it. No common denominator exists which includes all of them, and excludes other than them. Hence, the differences of the scholars' phrases differed greatly."[84]

Within sorcery is as-Sarf and al-'Atf:

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[83] Al-Baqarah, 102.
[84] Adwa al-Bayan, 4/444.

As-Sarf: separation of a man from what he likes. For example, changing a man's love for his wife into hatred of her.

Al-'Atf: is a magical act like al-'Atf but it is attaching a man to what he does not desire into loving it by Shaytanic paths.

Sorcery was forbidden in all of the Messenger's legislations.

A number of issues concern magic. We mention them with some of the statements of the scholars due to the importance of this chapter and it not being spread in most parts of the world. We say:

The First Issue: Is Sorcery Real?

His Majestic and High statement, "from the evil of blowers in knots"[85] is evidence that magic is real. If not, Allāh would not command to seek protection from it.

Likewise is His Exalted statement, "They learned from the two what separates a man from his wife"[86]. This verse indicates that magic is real, becoming a reason for the split between a man and his wife.

Evidence that is is real also is the Hadith of 'Aishah, may Allāh be pleased with her, "that the Prophet ﷺ was bewitched until he thought he did something which he did not. He said to her one day, 'Two angels came to me. One of them sat at my head, and the other at my feet. He said, "What is the

[85] Al-Falaq, 4.
[86] Al-Baqarah, 102.

man's pain?" He said, "He is bewitched." He said, "Who bewitched him?" He said, "Labid ibn al-A'sam with a comb, hair clippings and a sheath of a date palm in the well of Dhurwan." It was narrated by al-Imām Ahmad, al-Bukhāri, Muslim and others.

This statement is the statement of Ahl as-Sunnah wal-Jama'ah and upon the majority of the scholars of the Muslims.
Some of them said it was not real, and it is the Madhab of the Mu'tazilah, isolated from the Book and the Sunnah, and they bring as evidence His Exalted statement, "it seemed to him, because of their magic, that it was moving"[87] and He did not say, "actually moving". They said, "Magic is only movements, deception, illusion and delusion, with no reality to it. It is a kind of sorcery."

The 'Allamah Ibn al-Qayyim, may Allāh mercy on him, said, "This is in opposition to what was well known by the narrations from the Companions and the Predecessors, and what was agreed upon by the jurists, and the people of tafsir and hadith, and the priests of the hearts from the people of tasawwuf, and what most intelligent ones know. Magic which affects illness, weight, loosening, tightening, love, hate, deception and other effects does exist and is known by the general public"[88] until the end of his statement.

After al-Qurtubi mentioned the statement and arguments of the Mu'tazaliah, he said, "This has no evidence to it, because

[87] Taha, 66.
[88] Badai al-Fawaid, 2/227.

we do not deny that illusion and others are considered magic, however there are other issues which exist by reasoning and supported by revelation.

Among them is what is mentioned regarding magic and teaching it, meaning, His Exalted Statement, 'They taught magic to the people. The two angels did not upon Babil and Harut nor did they teach anyone until they said, "We are only a test, so do not disbelieve'[89] until the end of the verse. If it were not real, it could not be taught, nor reported that they teach it to the people. This indicates it is real.

His Exalted Statement in Fir'awn's story, "He came with a great magic."[90]

Surah al-Falaq and the agreement of the scholars of tafsir that the reason for its revelation was the magic of Labid ibn al-A'sam."

Then, he [still referring to al-Qurtubi] continued the Hadith which we presented and said, "In it is that the Prophet ﷺ said when the magic was removed, 'Indeed, Allāh healed me.' Healing is only lifting the cause and removing the illness so this indicates it is the truth and real. It is clear-cut by the information of Allāh and His Messenger on the existence and occurrence of it. Ahl al-Hal wal-'Aqd by whom consensus is established, are upon this. No attention is paid to the dregs of

[89] Al-Baqarah, 102.
[90] Al-A'raf, 116.

the Mu'talizah and their opposition to the people of the truth" until the end of his statement.

The Second Issue: The Ruling on the Sorcerer

The scholars, may Allāh have mercy on them, differed on the sorcerer : does he disbelieve or not?

The clear speech of the author, may Allāh have mercy on him, is that he disbelieves due to His Exalted Statement, "They did not teach anyone until they said, "We are only a test, so do not disbelieve"[91]. This is the Madhab of Imām Ahmad, may Allāh have mercy on him, Malik, Abu Hanifah, and the majority are upon this.

Ash-Shafi'i, may Allāh have mercy on him, held that if someone learns magic, it is said to him, "Describe your magic to us". If he describes what constitutes disbelief, like the magic of the Babylonian seeking favors from celestial bodies and believing they would do what he asked them for, then he is a disbeliever. If it was not to the point of disbeliever but believed it was permissible, then he is a disbeliever due to permitting the forbidden. If not, then no.

The 'Allamah ash-Shinqiti, may Allāh have mercy on him, "The correct view on this issue is to elaborate: If magic involves glorifying other than Allāh, like celestial bodies, jinn and others that are disbelief, then it is disbelief with no dispute. The magic of Harut and Marut mentioned in Surah al-Baqarah is this type, and it is disbelief without dispute,

[91] Al-Baqarah, 102.

indicated by His Exalted Statement, 'Sulayman did not disbelieve but the devils disbelieved teaching people magic'[92] and His Exalted Statement, 'They did not teach anyone until they said, 'We are a test so do not disbelieve.'"[93]' and His Exalted Statement, 'They knew whoever purchased it will not have a share in the Hereafter'[94], and His Exalted Statement, 'The sorcerer will not succeed wherever he goes'[95].

If magic does not constitute disbelief like utilizing it in some matters related to spreadable substances, then it is strictly forbidden, but its performer does not reach disbelief. This is what is correct, if Allāh wills, on the issue which the scholars differed in."[96]

Know that it is obligatory to kill the sorcerer in both cases[97] according to the correct opinion, because he is a corrupter on Earth, separating a man and his wife. His remaining on the face of the Earth poses a great threat and mass corruption to individuals and societies. Killing him is cutting off his corruption and relieving the slaves and countries from his evil. It will come, if Allāh wills, that there was no disagreement between the Companions on killing the sorcerer .

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[92] Al-Baqarah, 102.
[93] Al-Baqarah, 102.
[94] Al-Baqarah, 102.
[95] Ta-Ha, 69.
[96] Adwa al-Bayan, 4/456.
[97] TN: he is killed whether he is a disbeliever or major sinner.

The Third Issue: Killing the Sorcerer and Sorceress

The scholars, may Allāh have mercy on them, differed into two opinions on this issue:

1. The majority opinion: he is killed. Malik and Ahmad, may Allāh have mercy on them, said this.

2. He is not killed if his action does not reach disbelief. It is the statement of ash-Shafi'i, may Allāh have mercy on him.

The companions of the first opinion held as evidence: at-Tirmidhi, al-Hakim, Ibn 'Adiyy, ad-Daraqunti and others with the path of Isma'il ibn Muslim al-Makki from al-Hasan ibn Jundub who said, "The Messenger of Allāh ﷺ said, 'The punishment of the sorcerer is striking him with the sword.'"

At-Tirmidhi said, "We do not know of its attribution [to the Prophet ﷺ] except this path, and Isma'il ibn Muslim al-Makki is weak in Hadith, and correct version from Jundub is from a Companion. I say: Ahamad said about Isma'il ibn Muslim that his Hadith are rejected. Ibn Ma'in said he is nothing. adh-Dhahabi said, "His weakness is agreed upon".

They used as evidence what was narrated by Ahmad and others with an authentic chain from Bajalah who said, "'Umar's letter came to us from a year before his death: Kill every sorcerer (and possibly sorceress, said Sufyan) and

separate the Magians from their mahrams, and forbid them from Zamzam. We killed three sorcerers."[98]

They used as evidence what came from Hafsah, may Allāh be pleased with her, that she commanded the execution of her slave girl because she performed magic on her. This narration was reported from her by Malik in al-Muwatta with a broken chain, reported by ʻAbdullah ibn Imām Ahmad in al-Masail, al-Bayhaqi with an authentic chain, and it was authenticated by Shaykh al-Islām Muḥammad ibn ʻAbd al-Wahhab in Kitab at-Tawhid.

This view - killing sorcerers unrestrictedly - is correct. It is not known that ʻUmar, Jundub or Hafsah, may Allāh be pleased with them, were opposed by the Companions. It has come from the Prophet ﷺ that he said, "Follow those who are after me, Abu Bakr and ʻUmar"[99] and he said, "Indeed, Allāh placed the truth on the tongue and heart of ʻUmar"[100] and this is an authentic Hadith.

As for those who say, "Indeed, the sorcerer is not killed until his magic reaches disbelief", they took as evidence the statement of the Prophet ﷺ, "A Muslim's blood is not permissible except in three cases: the married adulterer, a life for a life, and the abandoner of his Din separating from the Jama'ah."

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[98] This Hadith is included in al-Bukhāri but some versions do not say "Kill every sorcerer" and the narration is taken from Abu Dawud also, so let it be known.
[99] Reported by Ahmad, 5/399 and at-Tirmidhi, 10/147.
[100] Reported by at-Tirmidhi, 1/169 saying "Hasan Saḥīḥ Gharib".

Reported by al-Bukhāri and Muslim. There are many points to consider using it as evidence.

As for the lack of the Prophet's killing ﷺ, of Labid ibn al-A'sam , it was out of fear of causing fitnah, and Allāh knows best. Still, some scholars said, this is specific to the Dhimmi, but the correct view is that the Muslim and Dhimmi are equal in their execution.

The Fourth Issue: Breaking the Spell on the Cursed

These are the incantations. The 'Allamah Ibn al-Qayyim, may Allāh have mercy on him, said, "Breaking the magic on the bewitched is of two types:

1. Breaking magic with its equal, which is the work of ash-Shaytan. This is the meaning of Hasan's statement, 'Nothing breaks magic except a sorcerer'. The incanter and incanted become closer to ash-Shaytan by doing what he loves, nullifying his deeds through the bewitched.

2. Incantations by permissible Ruqyah, invocations, medicine, supplications, and this is allowed.

As for what al-Bukhāri narrated in his Saḥīḥ, from Qatadah: I said to Ibn al-Musayyib, 'A man is afflicted by his wife. Should I be cured or treated?' He said, 'There is no problem with it. They only intend rectification. As for what is beneficial, it is not prohibited.'

It is a type of incantation that is not warned against, because the authentic Hadith from the Prophet ﷺ when he was asked about incantations, he said, ‘It is from the work of ash-Shaytan’.

Ahmad narrated it in his Musnad, and Abu Dawud with the path of Ahmad from ‘Abd ar-Razzaq, hearing from ‘Aqil ibn Ma’qal: I heard Wahb ibn Munabbih narrating from Jabir from the Prophet ﷺ with a good chain.

As for going to sorcerers, soothsayers, astrologers and fortune-tellers to ask them questions, this is a horrible crime and major mistake, resulting in the non-acceptance of prayer[101] for forty nights as reported by Muslim in his Saḥīḥ in the Hadith of Yahya ibn Sa’id from ‘UbaydAllāh from Nafi’ from Safiyyah from some of the wives of the Prophet ﷺ from the Prophet ﷺ who said, ‘Whoever goes to a fortune-teller, prayer is not accepted from him for forty nights’[102].

As for if he asks and believes them, then he is a disbeliever in what was revealed upon our Prophet Muḥammad ﷺ as reported by al-Hakim with an authentic chain with the path of ‘Awf from Khallas and Muḥammad from Abu Hurayrah who said: the Messenger of Allāh ﷺ said, ‘Whoever goes to a fortune-teller or soothsayer and believes him in what he says, then he has disbelieved in what was revealed upon

[101] TN: There is no reward for performance of it, while the obligation of it, and rulings related to leaving it, remain.
[102] SaḥīḥMuslim, 2230.

Muḥammad ﷺ.'[103] Reported by al-Bazzar with an authentic chain from Ibn Mas'ud, 'Whoever goes to a fortune-teller or soothsayer and believes him in what he says, then he has disbelieved in what was revealed upon Muḥammad ﷺ.'[104]"

[103] Mustadrak al-Hakim, ⅛.
[104] Musnad al-Bazzar, 2/443.

The Eight Nullifier from the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Muzaharah of the polytheists and aiding them against the Muslims. The evidence is His Exalted statement, 'Whoever among you allies with them, then he is from them. Indeed, Allāh does not guide oppressing people'[105]."**

His statement, **"Muzahrah"** means support.

Supporting the polytheists and aiding them against the Muslims is a great fitnah (tribulation) which has spread and blinded, a calamity that has struck and silenced, a fitnah (tribulation) which called the hearts, and every heart diseased with love for the polytheists answered it; especially in this time, where ignorance has increased, knowledge has decreased, the causes of fitnah multiplied, desires prevailed and taken root, and the signs of the Sunnah and narrations became obliterated.

In my opinion, this is due to turning away from learning the Shar'iah Sciences, and resorting to learning Greek and philosophical sciences. There is no power and no strength except by Allāh. Goodness has turned evil; evil has turned good; the young grew with this; the old became elderly upon this; the companion of the truth has become a stranger among the people and a stranger among his family. If he seeks a helper, he does not find him. If he seeks a companion of the Sunnah, he does not attain one except by hardship and

[105] Al-Maidah, 51.

difficulty. The strangeness of Islām has become intense, and Islām has become strange as it began, so glad tidings to the strangers who rectify what the people corrupted.

Included within this[106], is warning against supporting the polytheists against the Muslims, and aiding them, because supporting them is apostasy from Islām.

Allamah ‘Abd-Allāh ibn ‘Abd al-Latif was asked about the difference between al-Muwalah and at-Tawalli. He responded about at-Tawalli, “Disbelief removing from the Religion. It is like defending them, and assisting them with wealth, strength, or opinion.”

If the Muslims became one hand against these tyrannical criminals, and supported and aided each other, Islām and the Muslims would become something unlike what we are in now, and the disbelievers would become disgraced, and jizyah would be taken from them, as the Prophet ﷺ and His Companions took it from their hands while they were humiliated. Then, know that aiding the disbelievers is in anything that they are helped with, or are strengthened with against the Muslims, from numbers and equipment.

[106] Rectification.

The Ninth Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Whoever believe that some people are exempt from the Shari'ah of Muḥammad ﷺ just like al-Khadir was exempt from the Shari'ah of Musa, peace be upon him, then he is a disbeliever".**

This indicates denial of the statement of Allāh, the Exalted, "This is My Straight Path, so follow it, and do not follow paths splitting away from his path"[107].

Ahmad, Abu Dawud at-Tiyalasi, ad-Darimi and others brought from Ibn Mas'ud, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ drew a line for us, then said, 'This is the Path of Allāh' then he drew lines to its right and left, then said, 'These are other paths, and on every path is a devil calling to it', then he recited, 'This is My Straight Path, so follow it, and do not follow paths splitting away from his path'[108]." Al-Hakim brought it and said, "An authentic chain".

Whoever wishes to leave the Shar'iah of Muḥammad ﷺ or thinks he is not in need of it, then he removed the grasp of Islām from his neck.

Imām Muḥammad ibn 'Abd al-Wahhab, may Allāh have mercy on him, titled a great chapter in The Virtue of Islām,

[107] Al-An'am, 153.
[108] Al-An'am, 153.

and said, “Chapter on the Obligation of Being in Need of Following the Book in whatever it is”.

There is no doubt that the Book commands us with following the Messenger ﷺ, and rejects leaving his obedience. Rather, indeed leaving his obedience is from the reasons of obligating the Fire, as it was mentioned in Musnad Ahmad and Saḥīḥ al-Bukhāri from Abu Hurayrah, may Allāh be pleased with him, who said, “The Messenger of Allāh ﷺ said, ‘All of my Ummah will enter the Garden except those who refused’ They said, ‘Who refused, O Messenger of Allāh?’ He said, ‘Whoever obeys me enters Jannah, and whoever disobeys me, then he refuses’.”

The Shaykh, may Allāh have mercy on him, mentioned His Exalted statement, “We sent down upon the Book as an instruction for everything”[109]

An-Nasai and others narrated from the Prophet ﷺ that he saw in the hand of ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, a page from the Tawrah and said, “Are you confused, O son of al-Khaṭṭāb? I came to you with pure whiteness. If Musa was alive, he would follow me. If all of you left me, all of you would be misguided”.

In another narration, “If Musa were alive, he has no choice but to follow me”. ‘Umar said, “I am pleased with Allāh as a Lord, with Islām as a Din, and with Muḥammad as a Prophet”. This Hadith is a text that that nobody is exempt

[109] An-Nahl, 89.

from the Shari'ah of Muḥammad ﷺ, and the evidences for this are many.

While the Companions, may Allāh be pleased with them, were the most knowledgeable people about Allāh, and the firmest people in faith, they did not recognize other than following him, respecting him, revering him, and following the light that was sent down to him, and that is because Allāh preferred them due to their companionship of His Prophet. al-Imām Ahmad, al-Bazzar and others brought a good chain from 'Abdullah ibn Mas'ud, may Allāh be pleased with him, who said, "Indeed, Allāh looked at the hearts of the slaves, and he found the heart of Muḥammad ﷺ the best heart of the slaves, so he preferred Him for Himself, and sent him with His Message. Then, He looked in the hearts of the slaves, and he found the hearts of his Companions the best hearts of the slaves, so He made them ministers of His Prophet, fighting for His Din. Whatever the Muslims view as good, then this is good with Allāh, and whatever they see as evil, then it is evil with Allāh."

Allāh made it obligatory on all people to obey him. From them are those who obeyed, and from them are those who disobeyed.

The Ummah is divided into two:

1. Ummah of Acceptance, and they are those who obeyed him and followed the light with him.

2. Ummah of the Call, and they are those who were too arrogant to obey him and follow him.

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, after the previous speech, said, “Among them are those who think that sticking to the Shari’ah’s commands and prohibitions is only obligatory upon whoever has not reached ‘knowledge’ or ‘status’. If he attains it, it is no longer obligatory to stick to the Prophetic Shari’ah, and are free to follow the universal, predestined reality, or to act upon their own taste, experience, unveiling and opinion, without holding on to the Book and the Sunnah. Some of them are punished by having their status taken away until they become deficient, helpless and deprived. Some are punished by having their obedience taken away until they become transgressors. Some are punished by their faith being taken away until they become apostates, hypocrites and open disbelievers. There are many of them and a lot of them cite the story of Musa and Khidr.”

He, may Allāh have mercy on him, said a page later, “As for their citing of the story of Musa and Khidr, they argue with it in two ways:

1. They say: Khidr witnessed the complete Divine Will and general Divine decree, which is the universal reality. Therefore, he was absolved of blame for his contradiction of the Shari'ah's commands and prohibition. This is from the greatness of ignorance and misguidance, rather from the greatness of hypocrisy and disbelief. The conclusion of this speech

is: whoever believes in the Decree and testifies that Allāh is the Lord of everything, then he has no commands or prohibitions. This is disbelief in all of Allāh's Books, His Messengers and what the commands and prohibitions they came with.

2. Some of them think that some 'saints' are permitted to be exempt from the Prophetic Shari'ah as it was permitted for Khidr to be exempt from following Musa. They might have some revelation and communication which make him independent from following the Messenger in all or some of them. Many of them prefer in their own words, either absolutely or partially, over the Prophet, claiming that Khidr's story is a proof for them.

All these statements are from the greatest of ignorances and misguidances, rather from the greatest types of hypocrites, atheism and disbelief. It is known from the necessity of the Din of Islām that the message of Muḥammad ibn 'Abdullah ﷺ is for all of mankind: 'Arabs and non-'Arabs, kings and ascetics, scholars and laymen; and it remains forever until the Day of Judgement, rather it is for all of the Two Heavy Ones, jinn and mankind. Nobody from the creation may avoid following and obeying him, and adhering to what he legislates for his Ummah in the Din, and what he recommended for them from doing what is commanded, and leaving what is warned against. Even if the Prophets before him were alive, it would be obligatory on them to follow and obey him."

Until he, may Allāh have mercy on him, said, “Actually, it is established by authentic Hadiths that when ‘Isa ibn Maryam descends from the heaven, he will follow the Shari’ah of Muḥammad ibn ‘Abdullah ﷺ.”

If it is obligatory to follow and support him ﷺ on the Prophets before him, then how about those less than them?! Actually, it is known by necessity from the Din of Islām that it is not permitted for anyone who has received his call to follow the Shari’ah of a Messenger other than him, like Musa and ‘Isa. If it is not permitted to leave his Shari’ah to the Shari’ah of another Messenger, then how about leaving the Shari’ah of his and the Messengers?”

He went on to say, “From what clarifies the mistake they fell into by using Musa and Khidr’s story to contradict the Shari’ah is that Musa, peace be upon him, was not sent to Khidr, nor did Allāh obligate Khidr to follow and obey him. Actually, it is established in the Two Saḥīḥs that Khidr said to him, ‘O Musa! I have knowledge from Allāh which He taught me but did not teach you, and you have knowledge from Allāh He taught you but did not teach me’ and this was because the call of Musa was specific.

It is established in the Saḥīḥs though more than one chain from the Prophet ﷺ that he said regarding Allāh’s favor upon him over the Prophets, “Each prophet was sent specifically to his people, and I was sent to all of mankind.’”

The call of Muḥammad ﷺ is for all the servants. It is not for anyone to abandon following and obeying him. Nobody is

too free from his message, like Khidr was exempt from following Musa and obeying him, relying upon what Allāh taught him. Nobody who embraced Islām can tell Muḥammad ﷺ: I have knowledge from Allāh which He taught me and did not teach you. Whoever allows this, or believes this any of the creation, ascetics, worshipers or others can leave the call of Muḥammad ﷺ and following him, then he is a disbeliever by the consensus of the Muslims and the evidences for this from the Book and the Sunnah are too many to mention here.

There is nothing about leaving the Shari'ah in Khidr's story. When Khidr explained to Musa the reasons behind his actions, Musa agreed with him and they did not differ. If what Khidr did contracted the Shari'ah of Musa, he would not have agreed."[110] This is the end of the context of his [Ibn Taymiyyah's] speech, may Allāh have mercy on him. It contains a sufficient explanation on this important matter.
Therefore, it becomes clear that it is not permitted for anyone to claim freedom from the Muḥammad's Shari'ah like the extremist Sufis claim. They interpret His Exalted Statement, "Worship your Lord until the certainty comes to you"[111] meaning knowledge and understanding, and they permit whoever has "knowledge and understanding" to leave the Shari'ah of Muḥammad ﷺ. They remove his responsibilities from him. This is disbelief and removal of Islām by the agreement of the scholars.

[110] Al-Fatawa, 11/418.
[111] Al-Hijr, 99.

What is better than what the Allamah Ibn al-Qayyim said in his Nuniyyah[112],

Disbelief is only stubbornness and rejecting what
the Messenger brought for the statement of so-and-so.

Consider, perhaps you are like this, without
Uttering it, but you will face loss.

If rejecting what the Messenger came with his disbelief, then what about leaving his Shari'ah totally? Allāh's Help is sought.

[112] A poem in which every couplet ends with the letter Nun.

The Tenth Nullifier of the Nullifiers of Islām

He, may Allāh have mercy on him, said, **"Turning away from the Din of Allāh, the Exalted, not learning it or acting upon it. The evidence is His Exalted statement, 'Who is more oppressive than whoever is reminded of the verses of his Lord, then turns away from it? Indeed, to us will the criminals be returned'[113]."**

The meaning of turning away of the Din, which is a nullifier from the nullifiers of Islām, is turning away from learning the foundation of the Din through which a person becomes a Muslim, even if he is ignorant of the intricacies of the Din, because this is not established except with the scholars and seekers of knowledge.

The Allamah and Shaykh ʻAbd al-Latif ibn ʻAbd ar-Rahman ibn Hasan was asked about the turning away which is a nullifier from the nullifiers of Islām.

He answered, "The conditions of people vary greatly, and their differences are according to their degrees of faith, if the foundation of faith is present. Negligence and Shirk are only for what is less than that: the obligations and recommendations. As for if the foundation which one enters Islām with is absent, totally turning away from this, then this is disbelief of turning away, about which is His Exalted Statement, 'Indeed, We have destined many jinn and humans

[113] As-Sajdah, 22.

for Hell'[114] until the end of the verse, and His Exalted Statement, 'Whoever turns away from My Reminder will certainly have a miserable life'[115] until the end of the verse." The Shaykh and 'Allamah Sulayman ibn Sahman said, "The clarification of the words of the Shaykh is that people do not disbelieve except by turning away from learning the foundations which enter a person into Islām, not by leaving off the obligations and recommendations."[116]

The Allamah Ibn al-Qayyim, may Allāh have mercy on him, said in Madarij as-Salikin, "As for Major Disbelief, it has five types…". He mentioned them, then said, "As for disbelief of turning away, then he turns his hearing and his heart away from the Messenger, not trusting him and not denying him, not allying with him or opposing him. He does not pay attention to what he came with at all".

From this explanation of the meaning of turning away is the explanation to you of the ruling on many from the worshipers of the graves in this time of ours, and before. Indeed, they are abandoners of what the Messenger ﷺ came with, total abandonment with their hearing and their hearts. They do not pay attention to advice of an advisor or counsel of a counselor, so similar to these ones are disbelievers due to their turning away.

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[114] Al-A'raf, 179.
[115] Ta-Ha, 124.
[116] Ad-Durar as-Saniyyah, 10/472-473.

The Exalted said, “Those who disbelieve are turning away from which they were warned.”[117]

It is not said, “Indeed, they are ignorants, so do not takfir them because of their ignorance”, because it is said, “Indeed, when the mistake is explained to the ignorant, he submits to the truth, and turns away from falsehood.” These are upon their worship of idols, and they do not pay attention to the speech of Allāh or to the speech of His Messenger ﷺ. They turn away from the counsel of the advisors. Sometimes they harm whoever discourages them from their falsehood and their transgressions. The Hujjah has been established upon them, so there is no excuse for them except stubbornness.

The Exalted said, “Who is more oppressive than whoever is reminded of the verses of his Lord, then turns away from it? Indeed, to us will the criminals be returned”[118].

[117] Al-Ahqaf, 3.
[118] As-Sajdah, 22.

Ruling on the Serious, Joker, Fearful, and Coerced

Then, the author, may Allāh have mercy on him, after he mentioned these ten nullifiers, he said, **"There is no difference in all these nullifiers between the one who is serious, or joking, or fearful[119], except the coerced."**

The evidence for the excuse for the coerced is His Exalted statement, "Whoever disbelieves in Allāh after his belief, except whoever is coerced while his heart is firm upon the belief, but whoever opens up his chest to disbelief, then upon him is anger from Allāh, and for him is a great punishment."[120]

Coercion can be by statements and action, contrary to whoever says, "Indeed, actions can not be coerced", because this is contrary to the apparent of the verse.

Then, the Shaykh, may Allāh have mercy on him, said, "All of them are from the greatest of what is fallen into, and most common of what occurs."

[119] Fear of wealth or status, as will be mentioned later by the author, if Allāh wills.
[120] An-Nahl, 106.

Conclusion

We conclude this explanation with the Shaykh Muḥammad ibn ‘Abd al-Wahhab, may Allāh have mercy on him, said in Exposing the Doubts, because it is a great statement which clarifies what has been mentioned and removes the confusion and ambiguities, due to number of people falling into it because of their turning away from learning their Din and what Allāh made obligatory on them.

He, may Allāh have mercy on him, said, “There is no disagreement that Tawhid must be in the heart, tongue and deeds. If any of these are missing, then the man is not a Muslim.

If he knows Tawhid but does not act upon it, then he is a stubborn disbeliever like Fir’awn, Iblis and their likes. Many people are mistaken about this issue. They say, ‘This is true, we understand this, and we testify that this is true… but we are unable to do it, and it is not allowed by the people of our land except those who agree with them’, or such similar excuses. The poor person does not realize that most of the leaders of disbelief know the truth and did not leave it except due to some excuse, as Allāh says, ‘They bartered Allāh’s Signs for a cheap price’[121] and other verses like His Statement, ‘They know him like they know their sons.’[122]

[121] At-Tawbah, 9.
[122] Al-Baqarah, 146.

If he acts upon Tawhid with apparent actions, and he does not understand or believe it with his heart, then he is a hypocrite, worse than just a disbeliever, "Indeed, the hypocrites are in the lowest pits of the Fire".[123]
This issue is a complex and lengthy one, which becomes clear when reflecting on the people's tongues. You see those who know the truth and refrain from acting upon it out of fear of losing the Dunya, status, or impressing someone.[124] You see those who act upon it publicly but not privately, and if you ask them what they believe in their hearts, they do not know.

You must understand two verses from the Book of Allāh:

1. His Exalted Statement, "Do not make excuses. You have disbelieved after your belief".[125]

If you realize that some of the Companions who attached the Romans with the Messenger ﷺ disbelieved due to a statement they said messing around or playing, then it will be clear to you that whoever speaks or acts on disbelief due to fear of losing wealth, status, or impressing someone is worse than the one says a word in jest.

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[123] An-Nisa, 145.
[124] This is common in our times and by Allāh, it has become worse than that. You see someone wage war against the people of Tawhid and following, and draws closer to his masters by criticizing and complaining about them so that they do not cut off his payment. Yet, he claims belief, expresses regret over those who oppose the enemies of Allāh, and seeks nearness to Allāh by hating them. He has combined hypocrisy and neglecting Tawhid and ignoring its rights. Allāh's Help is sought.
[125] At-Tawbah, 66.

2. His Exalted Statement, “Whoever disbelieves in Allāh after his belief; not whoever is forced and his heart is secure in faith; but those who embrace disbelief wholeheartedly, they will be condemned by Allāh and suffer a tremendous punishment. That is because they preferred the life of this world over the Hereafter.”[126]

Allāh did not excuse them, except whoever was forced while their hearts were secure in belief. As for others, then they disbelieved after their belief, whether they did it out of fear, greed, appeasement, preference of homeland, family, tribe or wealth, messing around, or any other reasons, except the forced one. The verse indicates this in two ways:

1. His Statement, “except whoever is forced”: Allāh did not make an exception except for the one who is forced. It is known that a person can only be forced to speak or do something, but nobody can be forced to believe with the heart.

2. His Exalted Statement, “That is because they preferred the life of this world over the Hereafter”: He clarified that this disbelief and punishment were not due to belief, ignorance, hatred of the Din, or love of disbelief. The reason was they had a share of the worldly life and preferred it over the Hereafter. Allāh the Perfect knows best.”

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[126] An-Nahl, 106-107.

Word of Caution

When the previously mentioned nullifiers which nullify the deeds and make its companion from the eternals of the Fire is known, then know that a Muslim could say a statement or perform an action which the Book, the Sunnah and the consensus of the predecessors of the Ummah have indicated that it is disbelief and apostasy from Islām, but according the people of knowledge, a statement of disbelief does not necessitate takfir of an individual.

Not everyone who commits an act of disbelief is judged with disbelief. A statement or action may be disbelief but a speaker or doer is not considered to have disbelieved except with conditions, because it is required that the conditions of takfir be established and the preventatives be lifted. A person could be new to Islām and performs an act of disbelief without knowing it is disbeliever. If it is explained to him, he would recant. He might negate something due to an interpretation and be mistaken in his interpretation. Similar to that are the preventatives which prevent takfir.

This is a great principle. It is obligatory to understand and care for it. Takfir is not the right of the creation, takfiring whoever he wishes according to his desires. Actually, it is obligatory to refer that back to the Book and the Sunnah according to the understanding of the pious predecessors. Whoever Allāh and His Messenger takfirs, and the Hujjah is established on him, then he is a disbeliever. If not, then no.

In the Two Saḥīḥs and others, from Abu Hurayrah, may Allāh be pleased with him, from the Prophet ﷺ who said, "A man was excessive against himself and when death came to him, he advised his sons saying, 'When I die, burn me, then grind me, then scatter me in the wind and the sea. By Allāh, if my Lord has power over me, He will punish me with a punishment He has not punished anything else with.' They did that to him. Allāh said to the Earth, 'Return what you took'. Then he appeared standing, so He said to the man, 'What made you do that?' He said, 'Fear of you, O Lord.' So he forgave him for that".

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, said, "This is a man who doubted the power of Allāh and His ability over him being scattered. Rather, he believed he would not be resurrected. This is disbelief by the agreement of the Muslim. However, he was ignorant and did not know that. He was a believer who feared that Allāh would punish him so he was forgiven for that. The interpreter from the people of Ijtihād, keen upon following the Messenger ﷺ is more deserving of forgiveness than this".[127]

He, may Allāh have mercy on him, said, "The reality of the matter is this: a statement may constitute disbelief, so disbelief is attached to its speaker. It is said, 'Whoever says this, then he is a disbeliever.' However, the specific individual who says it is not judged with disbelief until the proof is established upon him, rejecting which is disbelief."[128]

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[127] Al-Fatawa 3/231.
[128] Al-Masail al-Mardiniyyah, 71.

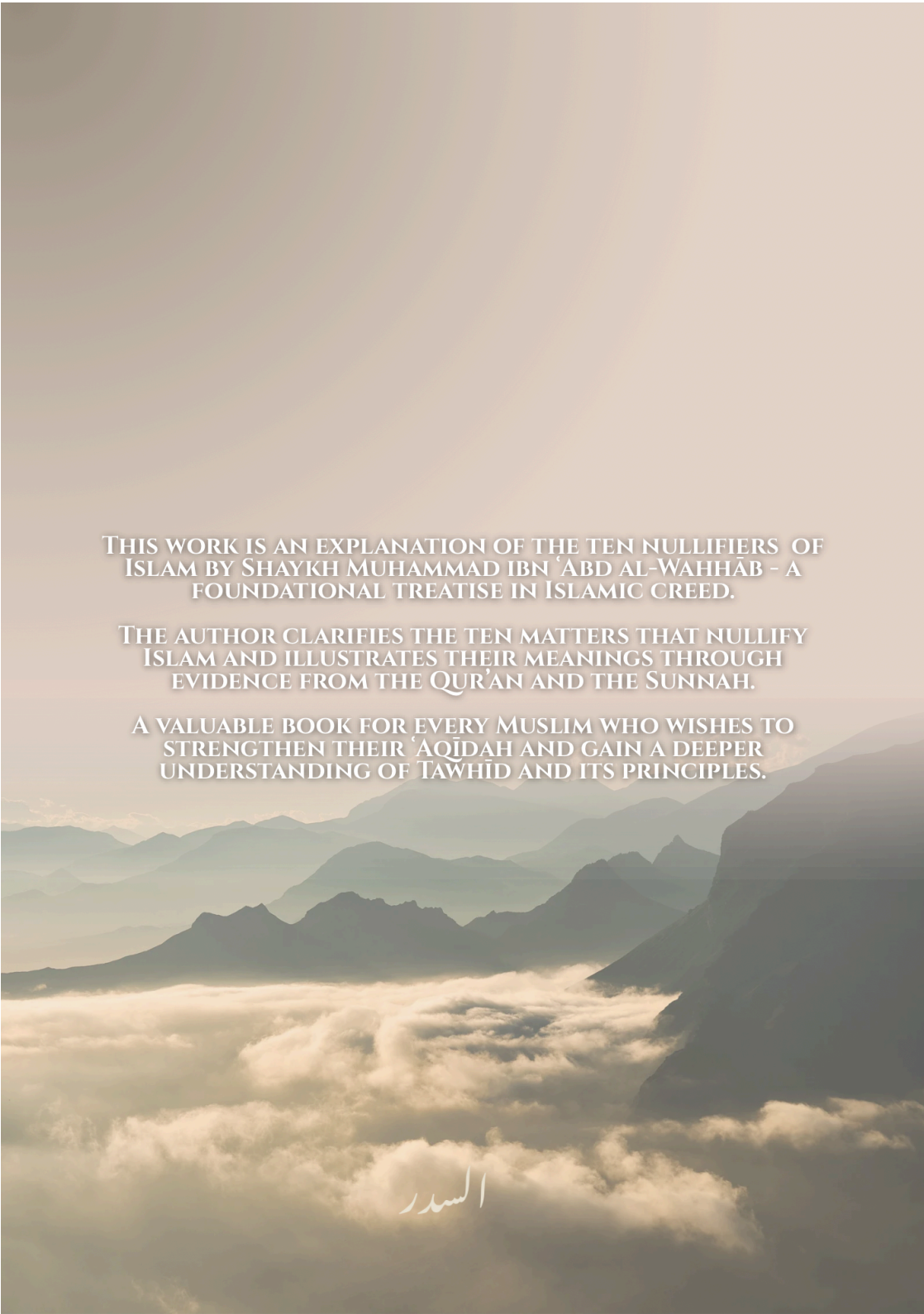
In summary, the school of the people of verification is differentiating between declaring an action to be disbelief and declaring an individual to be a disbeliever. Similarly is the issue of declaring innovation; there is a difference between declaring an action to be an innovation and declaring an individual to be an innovator. Not everyone who performs an innovation becomes an innovator.

Whoever looks at the lives of the predecessors will recognize the truthfulness of this statement and know that this is their school and path, and see that what they were upon is justice and fairness, speaking the truth and dedicating on guiding the creation due to Allāh distinguishing them with beneficial knowledge and righteous deeds. This is what is obligated on all of creation: their intention to be clarifying the truth and refuting falsehood with justice and fairness, so all of the Din is for Allāh, and Absolute Praise is for Allāh, Lord of the Worlds.

Appendix

1. Din: a system of life, more comprehensive than religion.
2. Hujjah: proof.
3. Khawarij: A deviant sect who takfirs without considering its conditions or preventatives.
4. Murjiah: A deviant sect who refrains from takfir of performers of these nullifiers.
5. Shirk: the act of worshipping a deity besides Allāh.
6. Takfir: the process of declaring someone to be a disbeliever.
7. Two Saḥīḥs: the most authentic Hadith collections, Saḥīḥ al-Bukhāri and Saḥīḥ Muslim.
8. Two Shaykhs: depends on context. In this text, it referred to Imām al-Bukhāri and Imām Muslim.
9. Two Testimonies: the testimonies that none is worthy of worship except Allāh, and that Muḥammad is His slave and Messenger.

This work is an explanation of the ten nullifiers of Islam by Shaykh Muhammad ibn ʿAbd al-Wahhāb - a foundational treatise in Islamic creed.

The author clarifies the ten matters that nullify Islam and illustrates their meanings through evidence from the Qur'an and the Sunnah.

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